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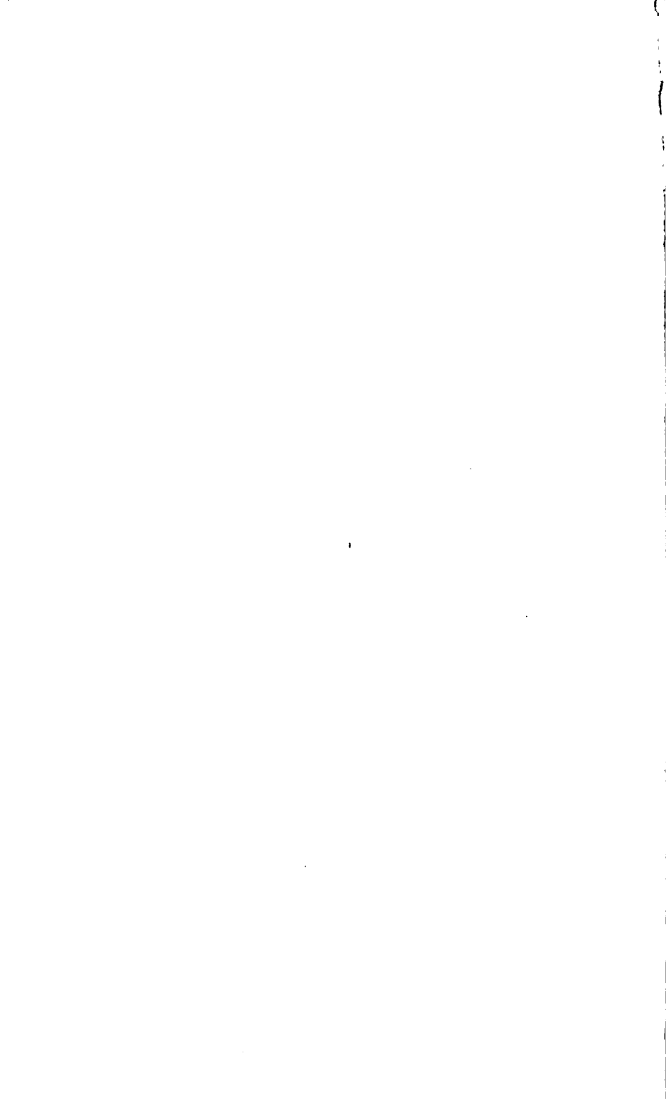
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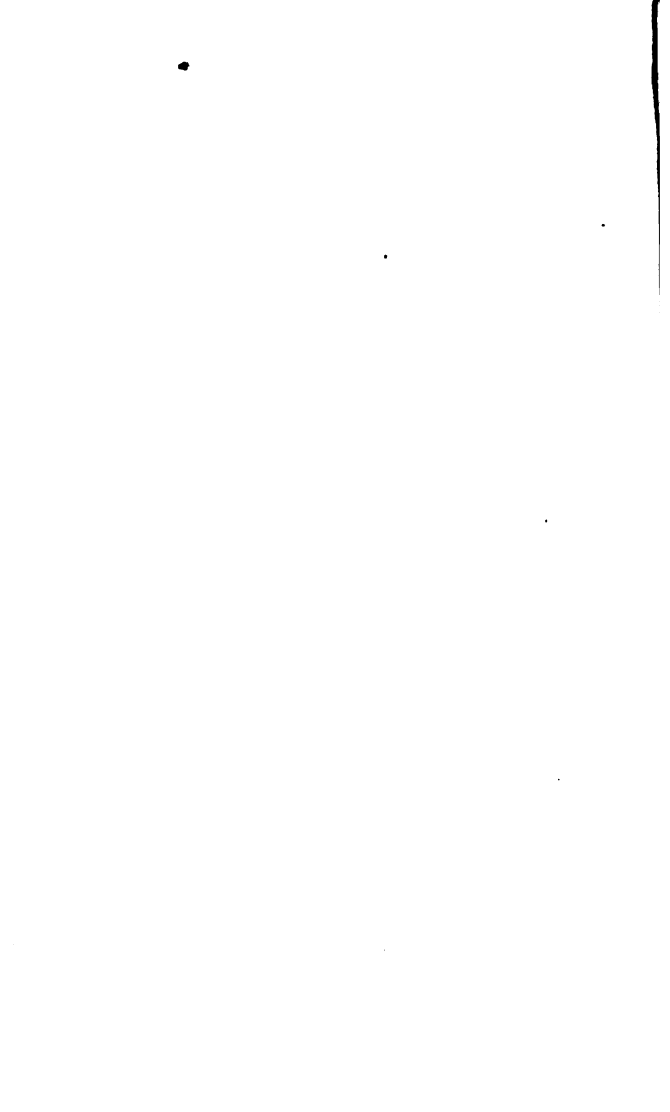
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THE KINDERGARTEN

EDITED BY
KATE DOUGLAS WIGGIN



NEW YORK
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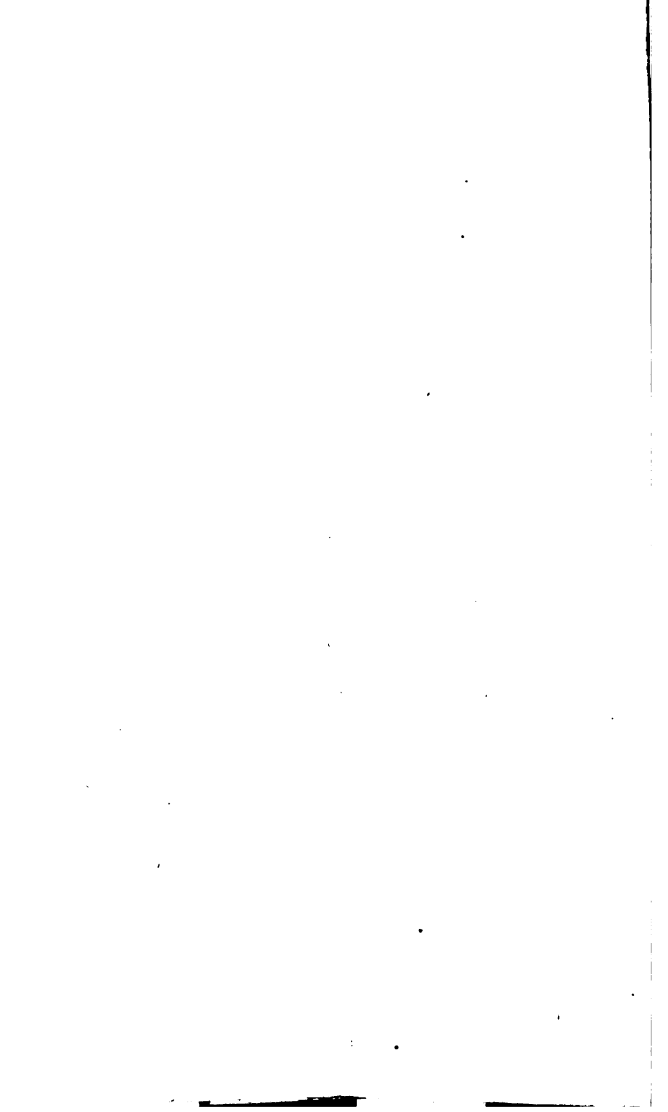
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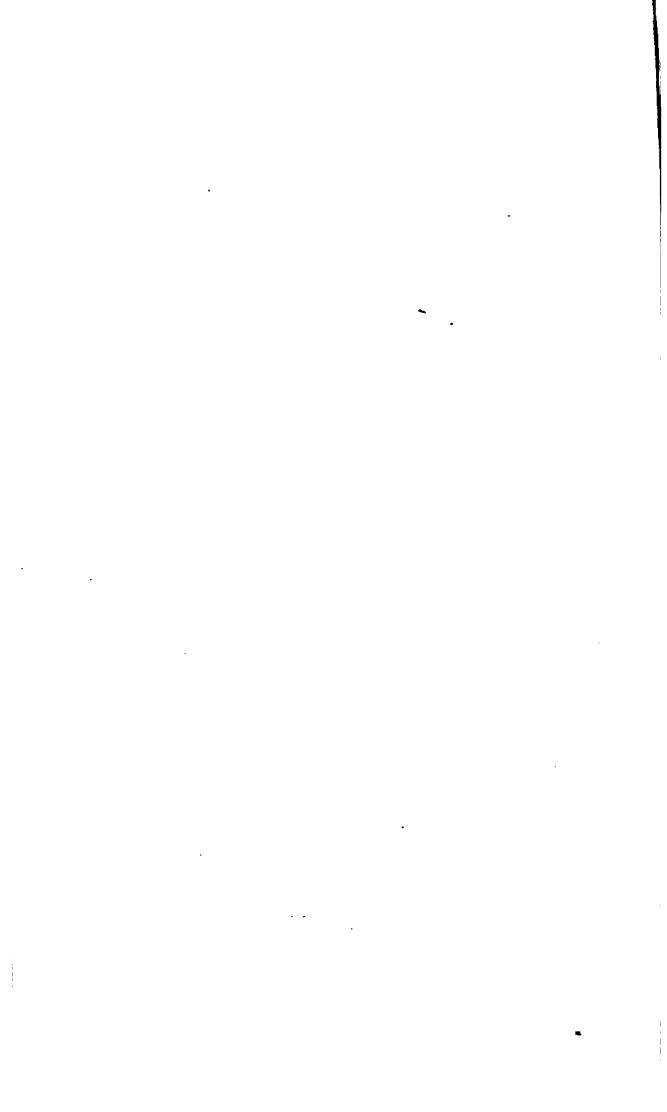
NOTE.

Mrs. WIGGIN's paper "The Relation of the Kindergarten to Social Reform" appeared in her volume "Children's Rights," and is reprinted here by the courtesy of Messrs. Houghton, Mifflin & Co.; Miss Brooks's article "The Philosophy of the Kindergarten" is included by the permission of the *Christian Union*.



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INTRODUCTION.

THE series of collections of which this volume is a part is made up of representative work of the women of the State of New York in periodical literature.

This literature has been classified under its conspicuous divisions—Poetry, Fiction, History, Art, Biography, Translation, Literary Criticism, and the like.

A woman of eminent success in each department has then been asked to make a collection of representative work in that department, to include in it an example of her own work, and to place her name upon the volume as its Editor.

These selections have been made, as far as possible, chronologically, beginning with the earliest work of the century, in order that the volumes may carry out the plan of the

"Exhibit of Women's Work in Literature in the State of New York," of which they are an original part.

The aim of this Exhibit was to make for the Columbian Exposition a record of literary work, limited, through necessity, both by sex and locality, but, as far as possible, accurate and complete, and to preserve this record in the State Library in the Capitol at Albany.

It includes twenty-five hundred books, beginning with the works of Charlotte Ramsay Lennox, the first-born female author of the province of New York, published in London in 1752, closing with the pages of a translation of Herder, still wet from the press, and comprising the works of almost every author in the intervening one hundred and forty years.

It includes also three hundred papers read before the literary clubs of the State, a summary of the work of all writers for the press, and the folios which preserve the work of many able women who have not published books.

The women of the State of New York have had the honor of decorating and furnishing the Library of the Woman's Building. Believing

the best equipment of a library to be literature, they have therefore prepared this Exhibit, and have made its character comprehensive and historic, in order that it may not be temporary, but that it may be preserved in the State Library and may have permanent value for future lovers and students of Americana.

In the preparation of these volumes Messrs. Harper & Brothers have arranged that the composition and other mechanical work, as well as the designing of the cover, should be done by women, thus giving especial significance to the title, "The Distaff Series."

BLANCHE WILDER BELLAMY,

*Chairman of the Committee on Literature
of the Board of Women Managers of the
State of New York.*



THE KINDERGARTEN.

"The ordinary child remembers to be good; the kindergarten child forgets to be naughty."

—ALICE W. ROLLINS.



THE RELATION OF THE KINDERGARTEN TO SOCIAL REFORM.

BY KATE DOUGLAS WIGGIN.

"SOCIAL reform!" It is always rather an awe-striking phrase. It seems as if one ought to be a philosopher even to approach so august a subject. The kindergarten—a simple unpretentious place, where a lot of tiny children work and play together; a place into which if the hard-headed man of business chanced to glance, and if he did not stay long enough, or come often enough, would conclude that the children were frittering away their time, particularly if that same good man of business had weighed and measured and calculated so long that he had lost the seeing eye and understanding heart.

Some years ago a San Francisco kindergarten was threading her way through a dirty alley, making friendly visits to the children of her flock. As she lingered on a

certain door-step, receiving the last confidences of some weary woman's heart, she heard a loud but not unfriendly voice ringing from an upper window of a tenement-house just round the corner. "Clear things from underfoot!" pealed the voice, in stentorian accents. "The teacher o' the *Kids' Guards* is comin' down the street!"

"Eureka!" thought the teacher, with a smile. "There's a bit of sympathetic translation for you! At last the German word has been put into the vernacular. The odd foreign syllables have been taken to the ignorant mother by the lisping child, and the *kindergartners* have become the *Kids' Guards*! Heaven bless the rough translation, colloquial as it is!"

What has the kindergarten to do with social reform? What bearing have its theory and practice upon the conduct of life?

A brass-buttoned guardian of the peace remarked to a gentleman on a street-corner, "If we could open more kindergartens, sir, we could almost shut up the penitentiaries, sir!" We heard the sentiment, applauded it, and promptly printed it on the cover of three thousand reports; but on calm reflection it appears like an exaggerated statement. I am not sure that a kindergarten in

every ward of every city in America "would almost shut up the penitentiaries, sir!" The most determined optimist is weighed down by the feeling that it will take more than the ardent prosecution of any one reform, however vital, to produce such a result. We appoint investigating committees, who ask more and more questions, compile more and more statistics, and get more and more confused every year. "Are our criminals native or foreign-born?" that we may know whether we are worse or better than other people? "Have they ever learned a trade?" that we may prove what we already know, that idle fingers are the devil's tools; "Have they been educated?"—by any one of the sorry methods that take shelter under that much-abused word—that we may know whether ignorance is a bliss or a *blister*; "Are they married or single?" that we may determine the influence of home ties; "Have they been given to the use of liquor?" that we may heap proof on proof, mountain-high, against the monster evil of intemperance; "What has been their family history?" that we may know how heavily the law of heredity has laid its burdens upon them. Burning questions all, if we could find out the causes of crime.

To discover the why and wherefore of things is a law of human thought. The reform schools, penitentiaries, prisons, insane asylums, hospitals, and poor-houses are all filled to overflowing; and it is entirely sensible to inquire how the people came there, and to relieve, pardon, bless, cure, or reform them as far as we can. Meanwhile, as we are dismissing or blessing or burying the unfortunates from the imposing front gates of our institutions, new throngs are crowding in at the little back doors. Life is a bridge, full of gaping holes, over which we must all travel! A thousand evils of human misery and wickedness flow in a dark current beneath; and the blind, the weak, the stupid, and the reckless are continually falling through into the rushing flood. We must, it is true, organize our life-boats. It is our duty to pluck out the drowning wretches, receive their vows of penitence and gratitude, and pray for courage and resignation when they celebrate their rescue by falling in again. But we agree nowadays that we should do them much better service if we could contrive to mend more of the holes in the bridge.

The kindergarten is trying to mend one of these "holes." It is a tiny one, only

large enough for a child's foot; but that is our bit of the world's work — to *keep it small!* If we can prevent the little people from stumbling, we may hope that the grown folks will have a surer foot and a steadier gait.

A wealthy lady announced her intention of giving \$25,000 to some home for incurables. "Why," cried a bright kindergartner, "*don't* you give twelve and a half thousand to some home for *curables*, and then your other twelve and a half will go so much further?"

In a word, solicitude for childhood is one of the signs of a growing civilization. "To cure, is the voice of the past; to prevent, the divine whisper of to-day."

What is the true relation of the kindergarten to social reform? Evidently, it can have no other relation than that which grows out of its existence as a plan of education. Education, we have all glibly agreed, lessens the prevalence of crime. That sounds very well; but, as a matter of fact, has our past system produced all the results in this direction that we have hoped and prayed for? The truth is, people will not be made much better by education until the plan of educating them is made better to begin with.

Froebel's idea—the kindergarten idea —
• of the child and its powers, of humanity and its destiny, of the universe, of the whole problem of living, is somewhat different from that held by the vast majority of parents and teachers. It is imperfectly carried out, even in the kindergarten itself, where a conscious effort is made, and is infrequently attempted in the school or family.

His plan of education covers the entire period between the nursery and the university, and contains certain essential features which bear close relation to the gravest problems of the day. If they could be made an integral part of all our teaching in families, schools, and institutions, the burdens under which society is groaning to-day would fall more and more lightly on each succeeding generation. These essential features have often been enumerated. I am no fortunate herald of new truth. I may not even put the old wine in new bottles; but iteration is next to inspiration, and I shall give you the result of eleven years' experience among the children and homes of the poorer classes. This experience has not been confined to teaching. One does not live among these people day after day, pleading for a welcome for unwished-for babies, stand-

ing beside tiny graves, receiving pathetic confidences from wretched fathers and helpless mothers, without facing every problem of this workaday world ; they cannot all be solved, even by the wisest of us ; we can only seize the end of the skein nearest to our hand, and patiently endeavor to straighten the tangled threads.

The kindergarten starts out plainly with the assumption that the moral aim in education is the absolute one, and that all others are purely relative. It endeavors to be a life-school, where all the practices of complete living are made a matter of daily habit. It asserts boldly that doing right would not be such an enormously difficult matter if we practised it a little—say a tenth as much as we practise the piano—and it intends to give children plenty of opportunity for practice in this direction. It says insistently and eternally, “Do noble things, not dream them all day long.” For development, action is the indispensable requisite. To develop moral feeling and the power and habit of moral doing we must exercise them, excite, encourage, and guide their action. To check, reprove, and punish wrong feeling and doing, however necessary it be for the safety and harmony, nay, for

the very existence of any social state, does not develop right feeling and good doing. It does not develop anything, for it stops action, and without action there is no development. At best it stops wrong development, that is all.

In the kindergarten, the physical, mental, and spiritual being is consciously addressed at one and the same time. There is no "piece-work" tolerated. The child is viewed in his threefold relations, as the child of Nature, the child of Man, and the child of God ; there is to be no disregarding any one of these divinely appointed relations. It endeavors with equal solicitude to instil correct and logical habits of thought, true and generous habits of feeling, and pure and lofty habits of action ; and it asserts serenely that, if information cannot be gained in the right way, it would better not be gained at all. It has no special hobby, unless you would call its eternal plea for the all-sided development of the child a hobby.

Somebody said lately that the kindergarten people had a certain stock of metaphysical statements to be aired on every occasion, and that they were over-fond of prating about the "being" of the child. It would hardly seem as if too much could be said in

favor of the symmetrical growth of the child's nature. These are not mere "silken phrases;" but, if any one dislikes them, let him take the good, honest, ringing charge of Colonel Parker, "Remember that the whole boy goes to school!"

The whole boy goes to school; but the whole boy is seldom educated after he gets there. A fraction of him is attended to in the evening, however, and a fraction on Sunday. He takes himself in hand on Saturdays and in vacation time, and accomplishes a good deal, notwithstanding the fact that his sight is a trifle impaired already, and his hearing grown a little dull, so that Dame Nature works at a disadvantage, and begins, doubtless, to dread boys who have enjoyed too much "schooling," since it seems to leave them in a state of coma.

Our general scheme of education furthers mental development with considerable success. The training of the hand is now being laboriously woven into it; but, even when that is accomplished, we shall still be working with imperfect aims, for the stress laid upon heart-culture is as yet in no way commensurate with its gravity. We know, with that indolent, fruitless half-knowledge

that passes for knowing, that "out of the heart are the issues of life." We feel, not with the white heat of absolute conviction, but placidly and indifferently, as becomes the dwellers in a world of change, that "conduct is three-fourths of life;" but we do not crystallize this belief into action. We "dream," not "do" the "noble things." The kindergarten does not fence off a half-hour each day for moral culture, but keeps it in view every moment of every day. Yet it is never obtrusive; for the mental faculties are being addressed at the same time, and the body strengthened for its special work.

With the methods generally practised in the family and school, I fail to see how we can expect any more delicate sense of right and wrong, any clearer realization of duty, any greater enlightenment of conscience, any higher conception of truth, than we now find in the world. If you are a fair-minded man or woman, and have had much experience with young children, you will be compelled to confess that they generally have a tolerably clear sense of right and wrong, needing only gentle guidance to choose the right when it is put before them. I say most, not all, children; for some are poor,

blurred human scrawls, blotted all over with the mistakes of other people. And how do we treat this natural sense of what is true and good, this willingness to choose good rather than evil, if it is made even the least bit comprehensible and attractive? In various ways, all equally dull, blind, and vicious. If we look at the downright ethical significance of the methods of training and discipline in many families and schools, we see that they are positively degrading. We appoint more and more "monitors" instead of training the "inward monitor" in each child, make truth-telling difficult instead of easy, punish trivial and grave offences about in the same way, practise open bribery by promising children a few cents a day to behave themselves, and weaken their sense of right by giving them picture-cards for telling the truth and credits for doing the most obvious duty. This has been carried on until we are on the point of needing another Deluge and a new start.

Is it strange that we find the moral sense blunted, the conscience uneenlightened? The moral climate with which we surround the child is so hazy that the spiritual vision grows dimmer and dimmer, and small wonder! Upon this solid mass of ignorance

and stupidity it is difficult to make any impression; yet I suppose there is greater joy in heaven over a cordial "thwack" at it than over most blows at existing evils.

The kindergarten attempts a rational, respectful treatment of children, leading them to do right as much as possible for right's sake, abjuring all rewards save the pleasure of working for others and the delight that follows a good action, and all punishments save those that follow as natural penalties of broken laws—the obvious consequences of the special bit of wrong-doing, whatever it may be. The child's will is addressed in such a way as to draw it on, if right; to turn it willingly, if wrong. Coercion in the sense of fear, personal magnetism, nay, even the child's love for the teacher, may be used in such a way as to weaken his moral force. With every free, conscious choice of right, a human being's moral power and strength of character increase; and the converse of this is equally true.

If the child is unruly in play, he leaves the circle and sits or stands by himself, a miserable, lonely unit, until he feels again in sympathy with the community. If he destroys his work, he unites the tattered fragments as best he may, and takes the moral

object lesson home with him. If he has neglected his own work, he is not given the joy of working for others. If he does not work in harmony with his companions, a time is chosen when he will feel the sense of isolation that comes from not living in unity with the prevailing spirit of good-will. He can have as much liberty as is consistent with the liberty of other people, but no more. If we could infuse the *spirit* of this kind of discipline into family and school life, making it systematic and continuous from the earliest years, there would be fewer morally "slack-twisted" little creatures growing up into inefficient, bloodless manhood and womanhood. It would be a good deal of trouble; but then, life is a good deal of trouble anyway, if you come to that. We cannot expect to swallow the universe like a pill, and travel on through the world "like smiling images pushed from behind."

Blind obedience to authority is not in itself moral. It is necessary as a part of government. It is necessary in order that we may save children dangers of which they know nothing. It is valuable also as a habit. But I should never try to teach it by the story of that inspired idiot, the boy who "stood on the burning deck, whence all

but him had fled," and from whence he would have fled, if his mental endowment had been that of ordinary boys. For obedience must not be allowed to destroy common-sense and the feeling of personal responsibility for one's own actions. Our task is to train responsible, self-directing agents, not to make soldiers.

Virtue thrives in a bracing moral atmosphere, where good actions are taken rather as a matter of course. The attempt to instil an idea of self-government into the tiny slips of humanity that find their way into the kindergarten is useful, and infinitely to be preferred to the most implicit obedience to arbitrary command. In the one case, we may hope to have, some time or other, an enlightened will and conscience struggling after the right, failing often, but rising superior to failure, because of an ever stronger joy in right and shame for wrong. In the other, we have a "*good goose*," who does the right for the picture-card that is set before him — a "trained dog" sort of child, who will not leap through the hoop unless he sees the whip or the lump of sugar. So much for the training of the sense of right and wrong. Now for the provision which the kindergarten makes for the growth of

certain practical virtues, much needed in the world, but touched upon all too lightly in family and school. The student of political economy sees clearly enough the need of greater thrift and frugality in the nation; but where and when do we propose to develop these virtues? Precious little time is given to them in most schools, for their cultivation does not yet seem to be insisted upon as an integral part of the scheme. Here and there an inspired human being seizes on the thought that the child should really be taught how to live at some time between the ages of six and sixteen, or he may not learn so easily afterwards. Accordingly, the pupils under the guidance of that particular person catch a glimpse of eternal verities between the printed lines of their geographies and grammars. The kindergarten makes the growth of every-day virtues so simple, so gradual, even so easy, that you are almost beguiled into thinking them commonplace. They seem to come in, just by-the-way, as it were, so that at the end of the day you have seen thought and word and deed so sweetly mingled that you marvel at the "universal dovetailedness of things," as Dickens puts it. They will flourish better in the school,

too, when the cheerful hum of labor is heard there for a little while each day. The kindergarten child has "just enough" strips for his weaving mat—none to lose, none to destroy; just enough blocks in each of his boxes, and every one of them, he finds, is required to build each simple form. He cuts his square of paper into a dozen crystal-shaped bits, and behold! each one of these tiny flakes is needed to make a symmetrical figure. He has been careless in following directions, and his form of folded paper does not "come out" right. It is not even, and it is not beautiful. The false step in the beginning has perpetuated itself in each succeeding one, until at the end either partial success or complete failure meets his eye. How easy here to see the relation of cause to effect! "Courage!" says the kindergarten; "better fortune next time, for we will take greater pains." "Can you rub out the ugly, wrong creases?" "We will try. Alas, no! Wrong things are not so easily rubbed out, are they?" "Use your worsted quite to the end, dear; it costs money." "Let us save all the crumbs from our lunch for the birds, children; do not drop any on the floor; it will only make work for somebody else." And so on, to

the end of the busy, happy day. How easy it is in the kindergarten, how seemingly difficult later on !

The most superficial observer values the industrial side of the kindergarten, because it falls directly in line with the present effort to make some manual training a part of school work ; but twenty or twenty-five years ago, when the subject was not so popular, kindergarten children were working away at their pretty, useful tasks — tiny missionaries helping to show the way to a truth now fully recognized. As to the value of leading children to habits of industry as early in life as may be, that they may see the dignity and nobleness of labor, and conceive of their individual responsibilities in this world of action, that is too obvious to dwell upon at this time.

To Froebel, life, action, and knowledge were the three notes of one harmonious chord ; but he did not advocate manual training merely that children might be kept busy, nor even that technical skill might be acquired. The piece of finished kindergarten work is only a symbol of something more valuable which the child has acquired in doing it. It is always the creative instinct that is to be reached and vivified ;

everything else is secondary. By reproduction from memory of a dictated form, by taking from or adding to it, by changing its centre, corners, or sides—by a dozen ingenious preliminary steps—the child's inventive faculty is developed; and he soon reaches a point in drawing, building, modelling, or what not, where his greatest delight is to put his individual ideas into visible shape. Instead of twenty hackneyed and slavish copies of one pattern, we have twenty free, individual productions, each the expression of the child's inmost personal thought. This invests labor with a beauty and power, and confers upon it a dignity to be gained in no other way. It makes every task, however lowly, a joy, because all the higher faculties are brought into action. Much so-called "busy work," where pupils of the "A class" are allowed to stick a thousand pegs in a thousand holes while the "B class" is reciting arithmetic, is quite fruitless, because it has so little thought behind it.

Unless we have a care, manual training, when we have succeeded in getting it into the school, may become as mechanical and unprofitable as much of our mind training has been, and its moral value thus largely missed. The only way to prevent it is to

borrow a suggestion from Froebel. Then, and only then, shall we have insight with power of action, knowledge with practice, practice with the stamp of individuality.

The kindergarten succeeds in getting these interesting and valuable free productions from children of four or five years only by developing, in every possible way, the sense of beauty and harmony and order. We know that people assume, somewhat at least, the color of their surroundings; and, if the sense of beauty is to grow, we must give it something to feed upon.

The kindergarten tries to provide a room, more or less attractive, quantities of pictures and objects of interest, growing plants and vines, vases of flowers, and plenty of light, air, and sunshine. A canary chirps in one corner, perhaps; and very likely there will be a cat curled up somewhere, or a forlorn dog which has followed the children into this safe shelter. It is a pretty, pleasant, domestic interior, charming and grateful to the senses. The kindergartner looks as if she were glad to be there, and the children are generally smiling. The work, lying cosily about, is neat, artistic, and suggestive. The children pass out of their seats to the cheerful sound of music,

and are presently joining in an ideal sort of game, where, in place of the mawkish sentimentality of "Sally Walker," of obnoxious memory, we see all sorts of healthful, poetic, childlike fancies woven into song. Rudeness is, for the most part, banished. The little human butterflies and bees and birds flit hither and thither in the circle; the make-believe trees hold up their branches and the flowers their cups; and everybody seems merry and content. As they pass out the door, good-byes and bows and kisses are wafted backward into the room; for the manners of polite society are observed in everything.

You draw a deep breath. This is a *real* kindergarten, and it is like a little piece of the millennium. "Everything is so very pretty and charming," says the visitor. Yes, so it is. But all this color, beauty, grace, symmetry, daintiness, delicacy, and refinement, though it seems to address and develop the æsthetic side of the child's nature, has in reality a very profound ethical significance. We have all seen the preternatural virtue of the child who wears her best dress, hat, and shoes on the same august occasion. Children are tidier and more careful in a dainty, well-kept room. They treat pretty

materials more respectfully than ugly ones. They are inclined to be ashamed, at least in a slight degree, of uncleanness, vulgarity, and brutality, when they see them in broad contrast with beauty and harmony and order. For the most part, they try "to live up to" the place in which they find themselves. There is some connection between manners and morals. It is very elusive and perhaps not very deep; but it exists. Vice does not flourish alike in all conditions and localities, by any means. An ignorant negro was overheard praying, "Let me so lib dat when I die I may *hab manners*, dat I may know what to say when I see my heabenly Lord!" Well, I dare say we shall need good manners as well as good morals in heaven; and the constant cultivation of the one from right motives might give us an unexpected impetus towards the other. If the systematic development of the sense of beauty and order has an ethical significance, so has the happy atmosphere of the kindergarten an influence in the same direction.

I have known one or two "solid men" and one or two predestinate spinsters who said that they didn't believe children could accomplish anything in the kindergarten, because they had too good a time. There is

something uniquely vicious about people who care nothing for children's happiness. That sense of the solemnity of mortal conditions which has been indelibly impressed upon us by our Puritan ancestors comes soon enough, Heaven knows! Meanwhile, a happy childhood is an unspeakably precious memory.

The social phase of the kindergarten is most interesting to the student of social economics. Co-operative work is strongly emphasized; and the child is inspired both to live his own *full* life, and yet to feel that his life touches other lives at every point—"for we are members one of another." It is not the unity of the "little birds" in the couplet who "agree" in their "little nests," because "they'd fall out if they didn't," but a realization, in embryo, of the divine principle that no man liveth to himself.

As to specifically religious culture, everything fosters the spirit out of which true religion grows.

In the morning talks, when the children are most susceptible and ready to "be good," as they say, their thoughts are led to the beauty of the world about them, the pleasure of right-doing, the sweetness of kind thoughts and actions, the loveliness of truth, patience, and helpfulness, and the

goodness of the Creator to all created things. No parent, of whatever creed or lack of creed, whether a bigot or unbeliever, could object to the kind of religious instruction given in the kindergarten; and yet in every possible way the child-soul and the child-heart are directed towards everything that is pure and holy, true and steadfast.

There is a vast deal of practical religion to be breathed into these little children of the street before the abstractions of beliefs can be comprehended. They cannot live on words and prayers and texts; the thought and feeling must come before the expression. As Mrs. Whitney says, "The world is determined to vaccinate children with religion for fear they should take it in the natural way."

Some wise sayings of the good Dr. Holland, in *Nicholas Minturn*, come to me as I write. Nicholas says, in discussing this matter of charities, and the various means of effecting a radical cure of pauperism, rather than its continual alleviation: "If you read the parable of the Sower, I think that you will find that soil is quite as necessary as seed—indeed, that the seed is thrown away unless a soil is prepared in advance. . . . I believe in religion, but before

I undertake to plant it, I would like something to plant it in. The sowers are too few, and the seed is too precious to be thrown away and lost among the thorns and stones."

Last but by no means least, the admirable physical culture that goes on in the kindergarten is all in the right direction. Physiologists know as much about morality as ministers of the gospel. The vices which drag men and women into crime spring as often from unhealthy bodies as from weak wills and callous consciences. Vile fancies and sensual appetites grow stronger and more terrible when a feeble physique and low vitality offer no opposing force. Deadly vices are nourished in the weak, diseased bodies that are penned, day after day, in filthy, crowded tenements of great cities. If we could withdraw every three-year-old child from these physically enfeebling and morally brutalizing influences, and give him three or four hours a day of sunshine, fresh air, and healthy physical exercise, we should be doing humanity an inestimable service, even if we attempted nothing more.

I have tried, as briefly as I might in justice to the subject, to emphasize the following points:

I. That we must act up to our convictions with regard to the value of preventive work. If we are ever obliged to choose, let us save the children.

II. That the relation of the kindergarten to social reform is simply that, as a plan of education, it offers us valuable suggestions in regard to the mental, moral, and physical culture of children, which, in view of certain crying evils of the day, we should do well to follow.

The essential features of the kindergarten which bear a special relation to the subject are as follows :

1. The symmetrical development of the child's powers, considering him neither as all mind, all soul, nor all body ; but as a creature capable of devout feeling, clear thinking, noble doing.

2. The attempt to make so-called "moral culture" a little less immoral ; the rational method of discipline, looking to the growth of moral, self-directing power in the child—the only proper discipline for future citizens of a free republic.

3. The development of certain practical virtues, the lack of which is endangering the prosperity of the nation ; namely, economy, thrift, temperance, self-reliance, fru-

gality, industry, courtesy, and all the sober host — none of them drawing-room accomplishments, and consequently in small demand.

4. The emphasis placed upon manual training, especially in its development of the child's creative activity.

5. The training of the sense of beauty, harmony, and order; its ethical as well as aesthetical significance.

6. The insistence upon the moral effect of happiness; joy the favorable climate of childhood.

7. The training of the child's social nature; an attempt to teach the brotherhood of man as well as the Fatherhood of God.

8. The realization that a healthy body has almost as great an influence on morals as a pure mind.

I do not say that the consistent practice of these principles will bring the millennium in the twinkling of an eye, but I do affirm that they are the thought-germs of that better education which shall prepare humanity for the new earth over which shall arch the new heaven.

Ruskin says, "Crime can only be truly hindered by letting no man grow up a criminal, by taking away the will to commit

sin!" But, you object, that is sheer impossibility. It does seem so, I confess, and yet, unless you are willing to think that the whole plan of an Omnipotent Being is to be utterly overthrown, set aside, thwarted, then you must believe this ideal possible, somehow, some time.

I know of no better way to grow towards it than by living up to the kindergarten idea, that just as we gain intellectual power by doing intellectual work, and the finest æsthetic feeling by creating beauty, so shall we win for ourselves the power of feeling nobly and willing nobly by doing "noble things."

THE CHILD AND THE RACE.

BY MRS. MARY H. PEABODY.

WE often hear the expression, "The child repeats the history of the race." The words are used from the psychological point of view rather than in the historic sense. They are quoted to show that the single human being goes through a certain process of development that in some way runs parallel to the general progress of humanity as it has grown from early ages up to its present conditions, and that a study of that similarity in the courses of life is of use in directing the education of children.

The principle is of course applicable everywhere, but in the kindergarten there is an especial ground for referring to it, because in the treatment that is there given to the young mind this method of growth, which is native to humanity, is met by a more immediate and complete response than is given by other systems of teaching. To

see with what right we may make that claim we need to look into history. The progress of the race has been the progress and unfolding of mind. It has been by the growth of thought that man has passed from his days of simplest existence to these of extended power; and recognizing this, men have hastened to establish schools to teach young minds how to think. The alphabets of music, language, logic, and rhetoric were once the chosen way, with efforts at natural science, mathematics, and such curious ideas of astronomy, physics, and geography as masters ventured to assume were true. As time passed and men beheld the face of Nature more clearly, they found that all thinking on the part of humanity had to try itself in her domain, and that only what could hold true under her sky, wherever tried, was of any real value. Nature has been the great teacher of the world, and the question has been and still is how to bring her into the schools of men.

In the light of history action is the result of thought. It is carrying out on the plane of Nature, by means of her materials and her forces, the ideas which have germinated in the mind of man. Thus the great task of mankind has been to make his own

thought clear as to the possibilities of Nature; to comprehend in his own mind her laws of action, the relationship and methods of her forces, the agreement and disagreement of her materials, and to know by means of Nature's refusals and compliances in what way, working with her, he might carry out his own conceptions. The difficulty has never been that nature is one thing and man another, but that man has neither known himself, his own powers and the laws that control them, nor the similar action of things outside of himself in nature; and truly the sum of his history has been the establishing of one point after another in this great connection of the world within and the world without, and so offering to humanity at large one step after another by which to ascend towards its height of mortal power.

The spirit of man, being immortal and belonging to the Infinite, flies through space to limitless regions beyond. For discipline, for knowledge of itself, for the training that is essential to its healthy growth in this beginning of its career, it is cast in earthly form and set face to face with nature that it may develop thought—the clear, strong, thinking, reasoning mind. This is the phi-

losophy of Froebel. He sees the new-born human spirit as the first degree of life. He sees the physical nature as its "outermost"—the degree outside and opposite, and he sees the man himself rising between the two upon the plane of that third condition or degree of life, the thoughtful, rational mind. This mind of man is created and grows by the union of the volatile interior spirit with the limited forms and forces of nature without; and Froebel shows that since the history of the race reveals all this, we can take advantage of its teachings, and in educating the child give him from the beginning a certain acquaintance with nature that shall be a true foundation for his growth of mind and offer the greatest service for his rapid advancement. In the teaching of Froebel we find no point in life unrecognized. His vision was keen in all directions, and as if standing himself at the centre, he looks through the entire circumference of life, considering the past, the present, and the future, relating the child to his fellows as a man, and taking into his plan for education all that man has done in his range of labor from lowest forms of industry to highest forms of art. The kindergarten is not, however, a museum. It does not bring into its

borders materials for illustration of the diversity of the world, either as shown in nature or in the works of man. On the contrary, Froebel teaches explicitly that the visible world of form and movement—its rolling spheres, its rocks and earth, its forms of life, plant, animal, and human, and amid all this the manifold labors and constructions of men—that this great outside world is not to be brought to the child. He sees these things everywhere about him. They are in themselves variety, their name is distraction, and among them all the child, inquisitive and eager, stands where, seeing much, he can comprehend almost nothing, and therefore is not in the way of gaining for himself the habit of clear, strong thought.

Such habit in the child or in the man is gained only by knowing the principles of things; so Froebel says we are to turn from this outside variety and give the child the inside unity from which they spring. The plane of outer life is the plane of result. It shows the conclusions of long continued effort both in nature and in the work of man; and since all growth is expansion of life from some small seed or germ of interior vitality, it is in the order of true education that the child should be drawn at once from

the distraction of the outer to the unity of the beginnings of things, from the plane of results to the plane of origins. We are to give the opposite of what the child sees, the heart of things, the cause for the existence and character of what lies without. So that the child can be led from within outward along the lines of law. This explains why we find, as the outfit of the kindergarten, only three simple bare forms—the ball, the cube, and the cylinder, and the limited set of forms, faces, lines, and points that are derived from these three originals. Froebel went to the three forms which, in their precision, stand as the basis of creation, the starting-points of all construction and growth in nature, and of all construction and development of thought in man. These elementary forms of nature and life show to the child what he cannot see for himself. They give the laws of things. All things that exist are form without and force within—that is, as the forces of life and nature act in connection with one another they take visible form, and all forms that are thus produced grow out of and are related to these three, which are represented in the Second Gift of the kindergarten. Froebel sees the child in ignorance of all things, knowing nothing

of methods, movements, and measurements, either of the heavens above or the earth beneath; the flying of trains, the flash of a telegraphic message, or the building of an Eiffel tower. He is in a world of wonders, all equally unreadable. Froebel saw, with insight beyond that of any other teacher, that the child should be led, not from thing to thing in the completeness of its finished detail, but directly inward to the starting-points of each, to the principles upon which each rests. And in doing this he comprehended that the child in his ignorance repeated the history of his race. There was a time when the earth was not compassed with a belt of human construction, when oceans separated the lands which they now connect, when the railway and the steamship did not reach from China round again. Whatever were the beginnings of history, and these we do not know, the general record of man goes to show that he has been slow to comprehend the world of nature, slow to learn the laws by exercise of which he could be master upon the earth.

From the East the progress of the race has been westward. We hear the echo of the songs of India, and leave untouched the veil of Isis; but while acknowledging mys-

teries that are not revealed, we can move from Asia into Europe and across to America, following tokens of a life that began in rudest, most primitive forms. Reading by the fragments left lying in the drifted soil we learn that men were once ignorant of Nature. They ranged about as fishers merely, haunting the river valleys, and leaving behind their piles of bones—the kitchen-middens—that tell their simple story. Gradually this roughest life gave place to something better—to staying in a place to plant and reap a harvest, to moving out of caves and building huts and houses. Then came the use of metals, superior to the stones and bones that had before served all purposes; and after that, as one group learned from another, this first grasp upon Nature's laws and materials having been made, men went forward in paths of industry, organizing and expanding their lives at every step.

As we look back at history, however, we see how slow has been the progress of the race, and what a mighty effort has been made by the great men who have opened the way through learning some new principle of natural science. Their questions were all of principle and plan, of origin and end; and for centuries the calm face of Nature

vouchsafed no reply. Pythagoras, Plato, Aristotle, with what earnestness they strove to look through creation to catch the secret of movement, the direction and the method of its forces; and what curious prejudice ruled the mind of the race in those darker days. Copernicus might labor, and Galileo might die; men would not yield their opinions and be set in the way of truth. And after these, how like a child creeping upon its knees before it finds the law of its erect, vertical bearing, did Kepler toil through years of baffled inquiry before he won the true sight by which he could explain and reveal the heavens and the earth, and open the way for Newton and the heroes of science who have taught us the construction of the earth, the development of plants, the progress and relationship of animal life, the anthropology and ethnology of man, and his religious, political, and social history.

In all this striving, success has been declared by the advance of man upon new territory, by his crossing the seas, by his erection of buildings, and his annihilation of space and time. And if we look past the outermost aspect of this occupation of the earth, we come to one great principle that underlies the whole, and here we find Free-

bel looking from nature and the work of man to the child. In all that has been done, men have been seeking for the relationship of one thing to another. This, and this only, gives the key to power—to know how things are related, how they act one upon another, how they repel and attract, how they bind into one, and how they disperse and scatter the vital forces of nature. Nature, as a whole, is the manifestation of energy; her separate parts, visible and invisible, are only so many expressions of the one great life that flows through suns, moons, stars, and earths. This force is separated; set in many forms. Some of them will work together, and some of them will not. Each great invention has been completed by the discovery of this law of relationship of parts, by learning how to adjust and relate in a working order certain forms and forces. Whenever a point is gained man has an extension of power, and the world profits thereby. And here lies the reason for keeping in mind the analogy between the single life and that of the world. What the world has sought for the child meets. The world has sought for the principles of things, for the methods of power in its first movements outward from the centre. Amid the diversity of nature this sim-

plicity has been hard to find, and in the desire to help the child, so that he in his turn may help the world, Froebel gives him the three forms that lie at the heart of all construction and all growth, and begins to teach him how to think, how to come up on to the plane of the rational mind, by showing him the relation of one thing to another ; showing him how to construct, how to separate, and how to ally with mathematical precision the forms, faces, angles, lines, and points that men have been dealing with since the world began. Thus, before the child reads, and begins to range abroad at his own will, he is set face to face with Nature, and is shown some of the secrets of relationship by means of which the world has moved and the race has grown from childhood to maturity.

SEED, FLOWER, AND FRUIT OF THE KINDERGARTEN.

BY ALICE WELLINGTON ROLLINS.

THERE was once a child, and because he was born less fortunate than others, he was less good. And those people who were better, because more fortunate, said among themselves: "It is very sad that he should not be good. Let us be kind to him. What shall we do?" And they said, "Educate him." But what is education? "It is teaching him facts. We will teach him that two and two make four. Then he will be intelligent, and when he is intelligent he will be good." So they taught him that two and two make four, but he did not become any better, nor did he seem much more intelligent. Then they said, "Perhaps it is the bad air." For they were teaching him in the same old haunts where he had lived, where the rooms were small and stifling, so that his muscles were cramped and there

was scarcely any air to breathe, and what he did breathe was almost poisonous. And they said: "We will be kinder still. We will build him a separate school-house, in a good locality, with large rooms and plenty of windows, and good air outside of the windows."

This they did, and taught him again that two and two make four. This time he learned it more quickly, because the air was better; but he did not become a good boy, and, although he had a little more intelligence, it seemed almost as though he used his intelligence to increase his ingenuity in evil resources. Then they said, "We will build other schools—moral schools, Sunday-schools—and tell him how beautiful it is to do right, and how terrible to do wrong." But this did not have any perceptible effect upon him. Then they said, "We will frighten him; we will tell him that God will punish him if he does wrong." But he wasn't frightened. And then they said, "We will punish him ourselves; we will build a jail, with bolts and bars, and shut him up if he does wrong."

But still he did wrong, and was shut up; and when he came out he only did more wrong, because all the time he had been in

jail he had been angry at having been shut up, and had been thinking what he could do when he should get out to show that he was angry. And then came some one who said, "Let me take him;" and she took him into a room where there was a piano and an American flag and a big heap of damp clay, and she said to him, "Would you like to make a rabbit?" And his eyes sparkled, and he said he should. Then she took some of the damp clay, and began moulding it in her fingers, and she let him take some, and watch how she worked; and so they worked together, and by-and-by his rabbit was almost as good as hers. Then each of them made another rabbit, and she asked, "How many rabbits are there now?" And he said, instantly, "Four rabbits."

This time he had learned his lesson very quickly, and his eyes sparkled as he gave the right answer. Then she told him he could not make any more rabbits that day, but he might come again the next day at the same hour, and they would make some more rabbits, and perhaps a bird. So he went away; but he was so interested in the rabbit-making that all the rest of the day he was thinking about it, and picking up a little mud in the street, not to throw at a police-

man, as he used to do, but to try making a rabbit of it; and as it was not very easy, he tried it again with a bit of dough from the bread his mother was making. And he was so busy over this, and so happy, that he forgot all about a lie he had meant to tell and a gingerbread cake he had meant to steal. This was what had happened to him: he had learned even more easily than before that two and two make four, but something else had happened to him—he had forgotten to be bad. He had not been given any higher aspirations, any wider knowledge of good and evil, or the results of good and evil; he had simply forgotten about evil, because he had been interested in something else. *Interested*—that is the magic word. The problem of the age is to make virtue, knowledge, philanthropy, interesting. We all know the witty advice, “If you would be wise and good and happy, educate your grandmother.” And in this recognition of the immense power of heredity, we are apt to acknowledge the discouraging factor of the impossibility. We cannot educate our grandmother, we say; but there are grandmothers whom we can educate. The children of to-day are the grandmothers of the future; we can educate them. Let who will make the laws of the

nation, so only we can educate the children. And what is education? It is teaching people to know things, you will say. So it is, to some extent; but to a far greater extent it is teaching them to feel things—as the little boy in the kindergarten feels far more patriotic waving a little American flag as he marches round the room to a stirring strain from the piano than he feels after he has simply learned the fact from a teacher or book that he has a country and ought to love it.

This, then, is the triple advantage of the system of education which begins with the kindergarten; it teaches facts, it develops the faculty of being amused, it encourages the power to create. The ordinary primary-school teaches facts; but the kindergarten teaches them earlier, more thoroughly, and more easily, while in addition it develops character, rouses feeling as well as knowledge; teaches children to work, and, what is more important, teaches them to like work. It is foolish literary pathos to excite sympathy for the degradation of the poor by writing, as Mrs. Browning does, of the children of the slums:

“But the young, young children, Oh, my brothers,
They are weeping bitterly;
They are weeping in the play-time of the others,
In the country of the free.”

No; they are not weeping; let us not pretend for a moment that they are. They are perfectly happy, but they are happy in miserable ways. They are shouting, laughing, leaping, grimly rollicking in what they know as "fun," proud of their ingenuity in lying, blissful in their ability to fasten fire-crackers to dogs' tails and tin pans to cats', swearing with delight, boasting in riotous glee of their stolen gingerbread. This is the most tragic thing in their fate; they are not unhappy in their degradation. We are to teach them not to be happy, but to be happy in wise, sweet ways, and that is what the kindergarten begins. Children are not happy in merely learning that two and two make four; but they are happy in learning how to make four rabbits out of two and two bits of damp clay. Which brings us to the third advantage of the kindergarten and its especial adaptation to the poorer classes—its power in developing the faculty to create. "Of what use to the poor boy," it may be asked, "can it possibly be to learn to make rabbits out of clay?" It is of no special moment that he should learn to do so, but it is of great importance that he should learn to make something.

"Could you make as good a pair of shoes

as that when you came here?" asked a visitor of a convict in prison.

"No, sir," was the reply. "If I could have, I'd never have been here."

It will be objected that perhaps a practical vent is good for restless thought and hand, but that it is unwise to foster in the poor an artistic taste which may merely make them long restlessly for advantages and things they are never to have. Those who make this plea forget that the kindergarten tends to develop not art merely, but artists; not taste merely, but power; not enjoyment merely, but ability; not things alone, but thinkers. It does not teach children to crave what they cannot get, but to create what otherwise they could not get. It is opening a vent for ambition instead of stifling it.

"What did you think of the new little girl, Charlie?" asked Charlie's mother, when he came home from the kindergarten.

"I don't think much of her," was the lordly reply; "she doesn't even know what a cube is."

This is a typical effect of the system; it does not so much teach children to know things as create in them an ambition to know things. Whatever we may think of

it for the rich, it would seem self-evident that it is what is needed for the children of the poor.

The proposition to introduce kindergarten into the public schools has been opposed by one of the Board of Education on the ground that it would be an "outrage" to put upon the city the burden of an expense of \$3,000,000, merely that the children of the city may begin the study of grammar a little earlier. The advocates of the measure acknowledge frankly that to them an expense of \$3,000,000 to a city which numbers nearly 2,000,000 inhabitants, and whose real estate and personal property are assessed at nearly two thousand millions of dollars, would not seem too great, even if "merely" there would thereby be secured to the next generation a little more, a little easier, or a little better education. To which may be added a gentle reminder as to the art of putting things: a tax of \$3,000,000 for a city sounds large; but the sum decreases in effect if you put it in a way equally true, that the average individual tax would be but a dollar and a half perhaps; while if the city would grant even the \$26,000 which has been asked in humbler hours for making the experiment, the individual tax would hardly be twenty-five

cents a year, no more than many a man tosses to a beggar on the street many days on his way up-town. But to those who think other and stronger arguments necessary, we would respectfully present the appeal as one for self-preservation and the city interests. It is an appeal that the children of the city—and we trust the pathos of the name will touch the imagination—may look to their parents for the same training of the soul as well as the mind that the individual child has a right to demand from the individual parent; and this, not “merely” for the individual good of the child, but for the eventual benefit to the parent. We appeal for kindergarten *in the public schools* on the ground that it will tend, far more than any other influence possible for the city to exert *en masse*, to the training of good citizens. We appeal for an expense of \$3,000,000 not “merely” because the children of the city will be made happier and more intelligent in schools of which the pre-eminent advantage is less that they begin education early than that they begin it *rightly*, but also to save the city an eventual expense of \$10,000,000 or more for “homes” and jails and pauper institutions and reformatories, when later in life its neglected children

drift inevitably to the squalor, the want, the shiftlessness, the wrong, that spring less from temperament than from *neglected* temperament. The individual parent feels the responsibility of heredity, dreads to discover in the child seeds of evil sown by himself. Not less should a great city realize its power to determine the heredity, not of its own immediate generation of children, but that of their children, exactly so far as it consents to endow its own children with advantages perfectly in its power to bestow, and certain to react in the years to come with a force that grows with geometric progression; a force which, leaving out of consideration the interests of the children themselves, will be of incalculable power to the city itself. Divert the minds of the young, and you will not need to reform the old. Neglect the mind of the young, and you will not be able to protect yourself from them when you are old.

It will at once be asked: "Granting the value of the results claimed, by what methods are they secured by the kindergarten system? How is it possible for citizens of so much finer calibre to develop merely from beginning school a little earlier." To which we must repeat that it is not in

the beginning earlier, but in the *beginning better*, that the miracle lies. The ordinary primary-school teaches truths as facts; the kindergarten teaches the same, and more truths, as impressions. A boy may forget or disdain a fact; but he never recovers from an impression. It is atmosphere, not dogma, that educates; the kindergarten surrounds the child with an atmosphere of culture and intelligence and good-will to men. Said the boy Heine, of the old French drummer in his father's household: "When he talked about liberty, I did not understand; but when he played the Marseillaise on his drum, then I understood." The kindergarten plays the Marseillaise on the finely responsive chords of the young soul, which will never vibrate to any other influence so effectively. The ordinary school *tells* the child he ought to love his country; the kindergarten *makes* him love it. The one tells him facts about Washington and Jefferson and patriotic lives; the other gives him a little American flag to wave as he marches round the room to a stirring national air, and behold! he himself has become patriotic! And as he is made indelibly patriotic by a mere impression, so he is taught indelibly in other ways, by other impressions, to be courteous, to be

honest, to be unselfish, to be thoughtful, to regard the rights of others, to feel the impulses of love and tenderness and sympathy, and of self-respect, and to be sensitive to beauty. No one denies the importance of these factors of education; but it is generally supposed that everything except intellectual facts will be taught the child at home and in society; and it is too often forgotten that too many of the children of the city find the worst of influences in their homes and the society that surrounds them. There is not a game, not a talk, not a picture, not a song, in the kindergarten method which lightens learning by games and talks and pictures and songs, but has an ulterior motive of teaching a fact, or imparting a feeling, by making an impression.

This, then, is the chief value of the kindergarten method; it fixes habits in the mind, as important as the habits of the body or of occupation. That which you make a habit for yourself becomes the good or bad taste of your children and the virtue or vice of your grandchildren. We are all good or bad, not because of the circumstances that confront us, but because of the attitude of mind in which we confront circumstances. A heap of damp clay in the road suggests to

one boy modelling a rabbit, to another making a mud-ball to throw at a policeman. You cannot arrange the life of your child so that he shall never have to pass a heap of damp clay; but you can train his mind in channels that shall determine what he will think about when he meets damp clay. You cannot make a boy good by hemming him in with silken curtains; evil dwells within as well as without, and he may need outlets rather than curtains. Nor can you keep yourself safe from evil by locking up evil in a distant part of the city. You can neither lock evil out or in. You can only supply educational forces by which to determine the attitude of the growing soul to the evil which it is liable at any moment to meet from within or without. It is in creating this atmosphere of taste that the Kindergarten excels; the taste that in a second generation becomes virtue. I can think of no better description of it than as a divine hypnotism of the soul; a method of mental "suggestion," by which the teacher determines for the young soul under her guidance, not the circumstances it is to encounter, but the attitude it shall assume towards whatever circumstances may confront it, whether of good or evil.

Many have objected to the public recognition of kindergarten on the ground that their own children in private schools have not been benefited by it. They forget a difference in the aim of education in private and public schools. In the latter its object is not to ornament with "fanciful" education the minds of children already too much amused perhaps at home, but to reach a class for whom whatever seems "ornamental" or "fanciful" in the method, is the only ornament of their lives. To children with dozens of "gifts" and hundreds of playthings in their homes, the two or three more little "gifts" and toys of the kindergarten may become "confusing;" but to those who have only these two or three—and a large part of the children of our public schools must necessarily come from the very poor—it is probable that they are not confusing at all. If the "little games" that are their only games, perhaps seem frivolous to those whose whole life out of school is one happy game, two things may be remembered—first, that the innocent amusement, so important a part of all education, is doubly important among a class in whom discontented brooding is especially to be avoided; and, secondly, that every one

of these apparently simple "games" has some ulterior object in actual instruction.

In reply to a preference that has been expressed for the old-fashioned education which produced "Whittier, Longfellow, Bryant, Prescott, Curtis, and Abraham Lincoln," we may say that the object of the public kindergarten is not to produce Whittiers and Longfellows. They may be trusted to produce themselves. The object is to train the average respectable citizen. Not to develop exceptional men, but to raise the level of the average. Not to inspire genius, but to lift mediocrity. Not to inculcate excessive virtue or ability, but to save from incapacity, and from the grinding poverty, the mischievous idleness which sow the seeds of criminals. Not to create six distinguished men whose very prominence comes from the low average of the rest; but to elevate a little the entire community of those whom, as Kingsley says, we call "on Sundays our brethren and on week-days 'the masses.'" Even in the case of Whittiers and Lincolns, one may still say, in emulation of the Free Traders who, if assured that the country has prospered under Protection, at once advance the argument that it would have prospered more under Free Trade, that great

as are Whittiers and Lincolns, perhaps even they would have been a little greater if they had enjoyed in youth the inestimable privilege of wet clay and cubes! It may be noted, also, that of the six great men mentioned all but one belonged, not only to the privileged classes, but to the exceptionally privileged classes, to whom every possibility of culture and generous education was open in their own homes. This is not the class for whom we make the appeal of a public kindergarten. To aim at developing Bryants and Lowells would be a species of intense selfishness, as we shall be certain of reaping an immense reward for ourselves in the eventful returns; but we advocate the public kindergarten, not in the hope of reaping exquisite poems, noble satires, lofty eloquence, inspiring comradeship, and magnificent statesmen, but in the hope of making a little happier, and therefore a little better, and very much wiser and more capable, lives that may never come in touch with our own except in the general brotherhood of humanity.

We have even heard it in all seriousness suggested that the old-fashioned method of education at West Point had produced very fine men and citizens without

the aid of kindergarten. The superiority of West Point is indisputable; still, if it is remembered how exceedingly few can enter West Point of the sixty million inhabitants of the United States, perhaps we shall receive a less grudging consent to devoting a little of the public money to those whose problem of education is not that of kindergarten or West Point, but of kindergarten or nothing. The aim of a public kindergarten is to develop early in life, among a class less favored than those who usually enter West Point, a happiness of disposition which shall prevent the habit of brooding discontent; the manual ability to earn a reasonable livelihood; the quickened intelligence and capacity to make Labor a skilled and efficient agent in securing to itself rights which at present it covets without knowing how to deserve and obtain them; a result which would be the most reliable safeguard we can oppose to the unfortunate condition which at present compels oftentimes eight thousand of the glittering bayonets of West Point to step forward to control eight hundred discontented and brooding hearts from the haunts of labor. The bayonets disperse the hearts—for a time—but the education begun in the spirit of the kindergarten will disperse

the discontent and brooding for all time. And to secure this admirable aim, the hygiene of kindergarten drill plays no small part. Whatever value mere intellectual education possesses, it is comparatively weak without the support of sanitary foundation. That so large a part of kindergarten teaching is given while the children are in motion, not nervous and rebellious motion, but healthful, natural, and charming exercise, tends much to that quickened circulation of the blood which brings, with rapid change of impressions and wise release from the tension of cramped muscles and slowly drawn breath, the sanity of strong bodies. Add to this that these are not mere gymnastic exercises, but that the mind and imagination and thoughts are kept healthfully at work while the exercise is going on, and you will penetrate the secret of the new education. Forbid the restlessness of a child, and the blood stagnates, and will eventually have its revenge, whatever the apparent spiritual gain in self-control; give the restlessness a vent in right directions, and you have made a friend instead of an enemy of the forces of nature. One of the most admirable sayings in that delightful book *Amiel's Journal*, is this, "Every real

need is stilled, *every vice stimulated*, by satisfaction." This is a certain test for what shall be done in any given case. If a child craved brandy, you would not give it some to quiet its craving; you would know the certain result would be before long a greater craving for more. But if a child wants to move, and you let him move, you have secured more repose for him and from him in the end.

At a recent exhibition of the graduating kindergarten teachers from the Normal College, a dainty little by-play in the background, of which only a few spectators were aware, was the prettiest object-lesson that could have been prepared as an illustration, though the performers were all unconscious of the parts they were playing. A mother among the audience had brought with her a three-year old boy, thoroughly alive, alert, and restless. He toddled about, and cooed and amused himself with pulling at things, till the distressed mother felt she must soon take him away, and certainly heard and saw nothing of what was going on while she was there. Suddenly the row of teachers on the platform rose and began reciting, illustrating by graceful and appropriate gestures all the things that a little boy saw while he

was running across a field—the pretty brook, running almost as fast as he; the fishes leaping in the brook; the tall grass looking over into the brook to see, too; the tiny bird's nest in the grass; the birds flying up from the nest and into the sky; the long, lovely, floating clouds, sailing away, away, away, across the blue heaven. Struck by the sudden silence of my baby-friend, I turned to see if his mother had taken him away, and beheld him transfigured from a naughty little boy into something far better than a saint—an interested, eager, silent, intelligent child. He was standing on tiptoe in his chair, silent as a statue in one sense, since he was no longer restless, but with his face lifted, his eyes intently watching the motions on the platform; his little eyes alight, his whole attitude eager, attentive, interested, though of course he could not understand a word that was said. His tiny hands kept time with the graceful gestures of the teachers in the distance, as their hands swayed with the breeze, or flew with the birds, or leaped with the fishes, or sailed with the clouds. His restlessness had not been checked; for even when a mother can control a turbulent child by forcing it to sit still either by a caress or a threat, she often

does not realize the mischief she is doing to the pent-up little body and the rebellious little mind; no, his restlessness had not been checked, but turned in a beautiful direction. *He* was silent now, but his mind was active and his little heart was happy. He had not been told he must not move, but he had been shown how he could move still more delightfully. He was keeping very still, but his imagination was doing wonderful things. He need not hush his little voice, but see if he could imitate a bird. He had not been thwarted, he had been developed. He went home, not worn out and cross, but gentler and brighter than ever. He had not resisted his impulse to be naughty, but he had found it pleasanter to be good. Unless he kept quite still, he could not see what was going on. He had not learned the great duty of self-control, perhaps, but he had acquired something better—a tendency to habits that would not need to be controlled.

The physical restlessness, in one way so troublesome when it is the nervous outbreak of unused energies, in another way so delightful, when it is spontaneous but well-directed motion, moving with physical grace to the rhythm of an intellectual idea, sug-

gests another great advantage of the kindergarten in the public schools. We know that the kindergarten makes children happy, in itself alone an object worth sacrificing much for; we know that it trains the heart and the artistic sense as well as the mind; that it cultivates feeling as well as knowledge, courtesy and manners as well as facts, imagination as well as reason and memory; but more than that, it keeps the little body well, and the little mind sane as well as active; or perhaps one might even say, with still more justice, sane because it is active in many, and always in wise ways. The necessary captivity of poor little restless bodies in the long school hours is well known to be an objection. During an investigation of the over-crowded primary-schools, the statement was made that even the recess given could hardly afford much relief; there was no yard big enough for the children to run about in, and even the rooms were not large enough for free movement; so that to obtain something of the desired release for fretted limbs, the children were formed into files and marched round the aisles and down-stairs! Take, again, in schools a little more fortunate, the gymnastic class, a form of organized exercise only a makeshift at the

best, with its dull, heavy, self-conscious, excessive effort at motion. Of how little benefit this deliberate exercise compared with the spontaneous flutter of little hands, not weighed down with dumb-bells, but made alive with eagerness, lifted above the head and sailing with clouds, or bending like grasses, or flying like birds. It is the difference between giving plants lattice-work to support them, and giving them the sun and air and water that enable them to support themselves. Add to this the glad outbreak into well-trained singing, the patriotic march with banners, the graceful games that teach them to be kind as well as clever; then they come back to their little chairs, glad to rest, instead of hating an enforced stillness, ready to learn arithmetic and color by stringing beads, or to make a lovely design for mamma's bureau-cover out of a geometrical problem. We have long known that sedentary training of the mind, even to very high things, is somewhat dangerous. First we tried physical exercise as abrupt and severe and unnatural as the intellectual effort, in the hope to counteract the intellectual strain; but gymnastics at the best are but a corrective, a medicine; what we need, old and young, is the rounded develop-

ment where nothing is abnormal, and where we need not balance one error by another. This is the element that Delsarte has introduced into gymnastics—a mental idea, a feeling of the heart, an artistic sympathy with grace, and a sense of dainty humor. These make movement a delight, and itself a development and an inspiration, not a mere palliative relief. The mental and moral sanity that comes from perfect health, and the perfect health that depends so much on mental and moral sanity, are exquisitely interwoven. You can aid each by developing the other. The kindergarten system that keeps body and mind in harmony is working incalculably more good than the mere intellectual training of the ordinary schools; the latter at best can only congratulate themselves when the pupils, by sheer effort at self-control, have remembered to behave quite properly all through the session.

To illustrate, however, how the old order changes, and how now it gives place to the new, a brief series of contrasts may be given between the old and the new systems, as follows; the idea being to show, not the absolute method, but the difference in spirit, which is at the base of the two kinds of instruction.

OLD-FASHIONED TEACHER. "Take care, Johnny! I see you are restless. Unless you learn to sit perfectly still, I shall have to give you a bad mark."

KINDERGARTEN TEACHER. "I see you are restless, Johnny. Suppose we play a game to rest ourselves a little, and move about. We mustn't interrupt our lessons, but we can play astronomy, and that will keep us moving; because, you know, though the stars look so quiet, a great many of them do keep moving all the time. Margaret shall be the sun, and Johnny shall be the earth, and you must turn round on your own feet, Johnny, all the time that you keep moving round the sun. That is the way the earth does, and Herbert can be the moon, and keep going round the earth, that is, round Johnny, while Johnny keeps going round Margaret. Now I think Johnny will soon be tired enough to want to be a boy again and sit still."

O.-F. T. "Washington and Jefferson were very wise men who made good laws for their country. And you must all remember always to obey the laws, and if anything happens to the country, you must be willing to leave everything else to defend her. Now see

if you remember what laws Washington made."

K. T. "Now we will march a while. Here is a little American flag for you all to wave, and Miss Fanny will play the piano, and you can all sing, if you like. Suppose we sing 'The Star-Spangled Banner;' or would you rather sing 'My Country, 'tis of Thee?' To-morrow I shall dismiss school half an hour earlier, so that you can go out and see Sherman's funeral procession when it goes past here. What did Sherman do? Well, to-morrow, when you have seen how much the country thought of him, and mourns him, I will tell you."

O.-F. T. "I see, Johnny, that you cannot sit still, even when you are afraid of a bad mark. Come here; I shall have to tie your hands behind you, and then you must go and stand in that corner half an hour, till I see you have learned to be quiet."

K. T. "Now, children, if you are tired of marching, you can come and sit down. Here is a pencil and some paper, and I want you to draw me a picture of what you like best."

O.-F. T. "When I came into the school-room this morning I found a caricature on

the blackboard with '*Teacher*' written under it. The boy who did it must stand up and confess; come here, sir!"

K. T. "Now you may bring me the pictures you have drawn of what you like best. Johnny's is a dog; I can see it is a dog, though its legs are a little too short, Johnny. What is it? You meant him to be running, and his legs look shorter when he is running? Well, perhaps you are right; we will all look on the way home for a dog running, and see if we think you are right. And Lucy has drawn a doll, and Katie an orange, and Bertie a stick of candy, and Mary has drawn a very pretty face; so Mary likes somebody's face best. Whose face is it, Mary?"

CHILD (*shyly*). "Please, teacher, it's yours!"

O.-F. T. "Two and two make four, and four and two make six, and six and two make eight. You must repeat that ten times, Johnny, before you can go home."

K. T. "Would you like to take home to mamma a string of beads? Well, here is a needle and thread and there are the beads. First, put on two blue beads, and then two red beads; that makes four beads; and then two purple beads, that makes six; and then

two white beads, that makes eight. Now we will put on another eight ; but we'll change it a little : first two red, then two blue, then two white, and then two purple ; that makes another eight. Now tell me how we can make another eight, a little differently ; yes, that's right : two purple, two red, two blue, two white ; and now another ; why, what a long string we're getting ! Here are ten eights already ; now you can go home, and ask mamma how many beads there are in the whole string. She will tell you, and won't she be surprised ! What is it ? You don't want to go home ? you'd like to make another string for sister Jennie ? Well, we'll make another string. Only suppose we make Jennie's different ; let's make hers a string of fives — two blue beads and then three red beads ; two purple beads and three white beads, till we get a string of ten fives. Then you must ask Jennie how many beads there are in all."

O.-F. T. "Unless the boy who put that pin in my chair confesses at once, I shall have to keep the whole class in at recess!"

K. T. "I'm very sorry, children ; but I shall have to stay in at recess to-day. You

can all go out in the yard and play at whatever you like. I meant to show you that new out-door game to-day; but I can't, because yesterday some of you did not take as much pains as you could have taken with the designs I wanted you to make of colored paper. To-day I shall have to stay in and plan a design for you that is easier. If you do this better when you come in, then to-morrow I'll go out with you at recess and show you the new game."

O.-F. T. "And, children, Washington was a very remarkable man; he never told a lie."

KINDERGARTEN CHILD. "Please, teacher, lots of people don't tell lies."

K. T. "Now, the boy who makes the prettiest house out of these twenty-five blocks, to-morrow can walk at the head when we march, and carry the big flag."

KINDERGARTEN BOY. "Please, teacher, you told us yesterday that we were always to let the girls go first."

K. T. "Yes, that is the nicest way to do. Well, then, the boy who makes the prettiest house can choose which girl shall march at the head."

O.-F. T. "Henry Steele, you were five minutes late this morning; I shall keep you in ten minutes after school."

K. T. "Harry, you were five minutes late this morning; what did you see on the way that interested you so much? A bird teaching the little birds to fly? Well, that was worth stopping for. Tell us about it, and perhaps we can make a new game like it. Now, to-morrow morning suppose you all take five minutes more on the way to school, and see who will have the most to say about what he has seen on the way. The one who has seen the most things shall beat the drum when we march, and the one who has seen the most interesting thing shall carry the flag. There will be the same things for you all to see; but the kind of things you do see and notice will show me what kind of a boy you are."

And the next morning, when Herbert Winthrop said he hadn't seen anything, because he came upon a man abusing a horse, and had run round the corner to find an officer to tell him he mustn't, the children all voted that Herbert should beat the drum, because, though he hadn't seen anything, he had done something, which was even better.

And to continue the wise process of condensation, let us reduce even this brief series of contrasts to still briefer kindergarten axioms:

The kindergarten child is not sent to school; he goes of his own accord.

He is not kept in school; he stays, because he likes it.

He does not go home as soon as he can; he has to be told that it is time to go.

What he hates—vacation.

He does not answer questions; he asks them.

He learns, not what he is told, but what he finds out.

He never forgets; because he is never told anything which he has not first wanted to know.

The child of the primary-school knows what he feels; the child of the kindergarten feels what he knows.



The ordinary boy crosses a field to get somewhere; the child of the kindergarten sees things on his way.

The ordinary child remembers to be good; the kindergarten child forgets to be naughty.

The high-school graduates exceptional scholars, who will frame wise laws for the community; the kindergarten trains a community that will need less the restraint of so much law.

The more public kindergartens now, the fewer jails hereafter.

Mothers think up little things to amuse their children when they come home from school; kindergarten children bring home from school little things to amuse their mothers.

Mothers tell their children pretty stories at bedtime to make them forget the weary hours at school; kindergarten children ask for nothing better than to remember the pretty things they have learned, or heard, or seen, or made, at school, and repeat them to their mothers.

In the ordinary school the child feeds his mind; in the kindergarten his mind feeds him.

In training the intellect merely, the ordinary teacher runs the risk of making a bad boy worse, by increasing his capacity, his ingenuity, his resources; in training the heart and cultivating the artistic sense, in addition to encouraging the mind, the kindergarten teacher is a homœopathic physician, constantly correcting and restraining the symptoms he develops.

A PLEA FOR THE PURE KINDERGARTEN.

BY JENNY B. MERRILL.

THE kindergarten system offers the most ingenious arrangement of exercises ever devised for the development of the child.

The system is based upon philosophical principles — principles which do not differ essentially from those propounded by other educators than Froebel, but in this system these principles are worked out to a *practical issue, the details of which are astonishing in their simplicity and in their adaptation of means to desired ends.*

The system may be called “an invention,” for it is unique, and yet it is in reality nothing but a systematic arrangement of plays and occupations gathered from a careful observation—

- (a) Of the methods of wise mothers.
- (b) Of children at play.

(c) Of Nature in the plant, animal and mineral kingdoms—

(d) And a consideration of the fundamental industries of life, and the possibility of imitating such industries in children's play and work.

The system of gifts and occupations is so philosophically arranged that it is a grave question how far it can be modified and the integrity of the system fully preserved. This we shall endeavor to prove by an examination of the various details of gifts and occupations, and by criticisms upon certain innovations which have become more or less popular.

It is one thing to understand, appreciate, and approve an educational principle, and another to apply it successfully.

The kindergarten, as it is commonly seen and known, is a visible application of certain fundamental educational principles. Many persons can see and appreciate the application who give no thought to the principles underlying it. It commends itself to those who love children and humanity because it furnishes pleasant employment for little hands, and brings the ready smile to the childish face; but it is only after the closest

study that we begin to realize the wonderful adaptation of means to ends in this well-organized system.

We speak, not of the great underlying principles of the kindergarten, which can be variously applied at the different periods of school life, but of that definite arrangement of gifts and occupations that was planned by Froebel for the child under seven years of age.

It is becoming so general to hear of the kindergarten principles and their wider application, and of the freedom that may be exercised even in the use of the well-known kindergarten material, that there is a danger of forgetting that Froebel was not only a philosopher but a *practical workman*.

Rarely do we find such practical ability as a teacher united with such deep philosophic understanding of the child-nature and indeed of humanity in general.

There is apparently a tendency at the present time, under the plea of elevating the spirit above the letter, to depart more or less widely from the exercises of the kindergarten as developed by Froebel. But when such a genius as Froebel, one who himself was the master-spirit, has given us the *letter*,

it is both fitting and safe that any departure be most carefully considered.

It is our purpose to enumerate some of the details of the methods developed by Froebel from his lifetime of observation and experience, noting at the same time the need in the child which suggested the use of the particular means.

I. We find a graded series of gifts and occupations, the first six of which are numbered to correspond with the year of introduction.

These six gifts are, in general terms, merely balls and blocks; and what more ordinary playthings could have been selected? But when we examine into the details of arrangement, for example, of the First Gift, which consists of *six small colored worsted balls* with cords for suspension, we find that behind each descriptive adjective there is a philosophic reason.

(a) And first, why a *ball*? No one denies that a ball is a good plaything from childhood to manhood, but how few babies have actually received the ball for the *first* plaything, and at the early age suggested by Froebel! What led Froebel to place the ball first? Its unity, its simplicity, its beauty, its ready motion, and its significance as

a symbol, for it may stand, as the child advances, for the apple, orange, peach, plum; for the earth, sun, or moon.

Its motions when suspended represent the ticking clock, the ringing bell, the turning wheel, the hopping bird.

Its unity, simplicity, and beauty make it appropriate for the very early use suggested by Froebel, namely, suspending it over a child's bed at a proper distance from the eye, when the infant is but six weeks old. It soon becomes an object to hold the attention of the opening mind. This is so simple an exercise that even educated people often overlook its value, and even smile when a kindergartner mentions it.

Many think that a red shawl, or a bright flower, or a variegated ball much larger in size, would answer the purpose. Others would prefer a *bell* or a *rattle*! but Froebel insisted upon such an apparently trifling detail as a *small red ball at the age of six weeks*. Experience as well as reason show the value of his judgment.

The child acquires a certain degree of concentration upon a given object, and as the same ball appears day after day for many weeks, we have an excellent illustration of the way in which "perception goes on per-

fecting itself," so clearly set forth by Rosmini.

Let me attempt to indicate the steps in the growth of the perception. At first the infant becomes conscious that "something exists."* Then possibly the bright color (red or yellow is taken) makes its impression; then the simple roundness (of course this is not fully recognized at this point).

Later comes thought of motion, for after a few weeks the ball is to be swung from right to left, and later still, forward and backward, and up and down. •

In the last exercise, after a time the ball touches the child's face or hands; soon the child puts forth his hand, and after many efforts at last grasps it. Now comes perception of distance and of substance; the sense of touch and the muscular sense are aroused, and the notion of a solid is attained to a degree.

Baby bites the ball; it is soft. He throws it down; it disappears.

It may be argued that all these ideas would be gained gradually from any object, but would they all be united and recognized as belonging to one object so soon as by this

* Rosmini.—Sec. 109.

simple device of calling and recalling the child's attention daily to one simple and pretty form ?

(b) But in the second place, why *six* balls ? Why are certain fixed colors used, and why are the balls of worsted ?

There is a reasonable answer to every question.

The six standard colors of the spectrum only are used ; here again we have reference to nature ; the kindergarten material is full of such references.

The variety is sufficient for the first year ; a few strong impressions of color are made, and the number, *six*, is not too many.

Worsted is soft and warm and pleasant to the baby's touch, and it will not hurt. It makes a quiet playmate, and again it points to nature, for when baby is old enough for a simple story, he will find new pleasure in his ball when he hears about the lamb and its soft wool, which it gives for a coat for baby and for his ball.

II. Another important detail in the kindergarten method is the selection of the forms of the Second Gift, viz.: the sphere, the cube, and the cylinder.

There are those who have essayed to improve upon Froebel's judgment by adding

the cone and spheroids, but we again recognize the superior wisdom of Froebel, who after careful thought rejected all but these three typical forms, and concentrated the child's attention upon them, leaving modifications for advanced work. It requires great wisdom to be as simple as this great man.

Mrs. Mary H. Peabody, in writing of the forms of this gift, says, "They are chosen as representing in school the gifts of the Creator to man as seen in nature.

"They present the substance of creation in its mineral, vegetable, and animal divisions. Overhead hangs the sphere of the sun; underfoot lies the crystal kingdom, whose simplest form is the cube; between the two, partaking of the qualities of each, rise the forms of life, all showing the cylindrical figure, from the grass of the field to the working fingers of man."*

But not only is the selection of the forms of interest, but also the change of material from *worsted* to *wood*; again we find a natural substance waiting for its story to be told.

While the sphere is retained as the con-

* *Kindergarten and Primary School*, page 121.

necting link with the First Gift, we note the *strong contrasts* presented.

The child learns by accentuating differences.

The high color is lacking. This helps to concentrate attention upon the *form* more perfectly. The material, wood, is *hard*, not soft; the noise as it falls or rolls on the table attracts attention through the sense of hearing, and is in strong contrast with the quiet worsted ball. The wooden sphere is heavy, not light; it is smooth, not rough. And all its differences seem to accord with the growing child, for they suggest strength and more vigorous action.

There is also the satisfaction of not having lost an old friend, for although the differences are all attractive, still the similarities are scarcely less pleasing.

The wooden ball rolls and swings, ticks and rings, and is as active as a ball can be. But it can roll faster and farther, for there is less friction.

Again another contrast—baby must not throw the wooden ball; it is hard; it will hurt; it can break other objects.

Here is a new lesson, one of carefulness; a lesson also in self-control, for there is scarcely a “must not” of any kind in the

worsted ball. Now there must needs be restraint, but baby is older and ready for the moral lesson.

Another important detail of method in regard to this gift is the order of presenting the forms.

As already suggested, the method of the kindergarten presents strong contrasts to the child; hence it may readily be inferred that the cube and not the cylinder is presented directly next the sphere.

It must be after a study of the cube that the child gets his first true notion of the unity of the ball. He has no means of appreciating fully the simple outline of the sphere until he has compared it with the many sides, edges, and corners of the cube.

He returns to the sphere to find it all *one*.

We will not undertake to enumerate all the striking contrasts between the sphere and the cube to which the attention of the child is called, but pass on to note the satisfaction which the child feels in receiving another block (the cylinder) which rolls like the ball, and yet stands firm like the cube, and is different from both.

Here is seen the connecting link, the intermediate, which Froebel always strives to present. This gift is an outward expression

of the great inner educational law which Froebel called "the law of the connection of opposites," or "the law of contrasts and their connections."*

There is a field, indeed, in the cylinder, for the study of both similarities and differences. Here in the Second Gift we find Froebel's keynote of method that nothing is ever to be studied for itself alone, but always in its relations to what has gone before. Thus the chain of association is strong, and what is learned is a gradual development corresponding to the inward development of the child.

III. This careful connection of the new with the old is further illustrated in the introduction of the Third Gift, which as a whole presents the form of the cube, and yet is new in being subdivided into eight small cubes.

We do not purpose to indicate the full use of any of these kindergarten gifts, but, as before stated, simply to set forth a few important details, with their underlying philosophy, in order to establish our argument.

In the Third Gift we will refer, therefore, to but one principle of method which, while

* *Kindergarten and Primary School*, page 63.

it appears in the preceding gift, becomes the main feature in this and several immediately succeeding gifts, viz.: building or construction.

To lead the child to build, to construct, to make, is a ruling feature throughout the kindergarten methods; and Froebel, learning as he did from observing the ordinary plays of children, wisely placed several sets of building-blocks among his gifts.

They are so graded as to give each a specific educational value.

They differ from the sets of blocks in ordinary use in being, as a whole, cubical in form, and are composed of a fixed number of blocks, each separate block bearing a certain relation to the cube, which is always to be rebuilt at the close of the exercise.

Thus, both analysis and synthesis are recognized. Other forms, as prisms, appear in the Fourth, Fifth, and Sixth Gifts, but they are always studied in relation to the cube, as half-cube, quarter-cube.

The work to be accomplished by the use of these gifts is classified under three heads, namely: forms of knowledge, forms of life, and forms of beauty.

This is a detail of method which appears again and again in the use of all the gifts

and occupations, and is helpful, suggestive and comprehensive. By means of this division each gift and occupation of the kindergarten is made to touch—

1. *Mathematics*—in the “forms of knowledge.”

2. *Nature*, and the common objects of life, whether natural or made by man—in the “forms of life.”

3. *Art* (especially designing)—in the “forms of beauty.”

There are incidents related in *Reminiscences of Froebel*, showing how these different phases of the work were the means of enlisting the interest and attention of men of widely different professions.

For example, “A privy councillor from Berlin,” writes the Baroness Mareuholz, “who had made some objections to the playing of the children, and had also repeatedly opposed my statements, expressed the wish to learn the manner in which Froebel prepared for mathematical ideas by his plays and occupations. This hitherto very cold and reserved gentleman became quite animated when Froebel formed various figures with his little sticks, and then explained by these embodied lines the areas enclosed in the different surfaces and angles, and

especially the relations of size and number of the geometrical figures, and then still further the simple representations of form and number with other materials." *

At the same time a young artist was present, who asked impatiently, "Whether the contemplation of the beautiful at the child-age would not be more conducive to the awakening of the imagination than occupation with mathematical figures?"

"You are quite right," answered Froebel; "the beautiful is the best means of education for childhood, as it has been the best means for the education of the human race. Look, here are my forms of beauty."

This classification is, of course, for the teacher, and not for the child. Froebel thus comprehended the all-sided possibility of any material he put into the child's hand.

He did not plan to teach number with one gift, and form with another, and natural history with another; but he saw all the elements in any one, and by this method, as well as others, the child is gradually led to *feel*, if not to know, the unity, which Froebel saw in life.

* *Reminiscences of Froebel.*

IV. The gifts already mentioned represent solid geometrical forms.

Froebel decided to follow the analysis of the solid, and thus to present in orderly succession, by means of his gifts, the plane, the line, and the point.

Hence follow (1) the tablets, representing squares, triangles, etc. ; (2) wooden sticks and metal rings, representing the straight and curved edges found upon the solids already considered ; and, lastly, (3) lessons with *seeds*, representing the point.

By the occasional use of the occupation of perforating, Froebel's thought is carried out in having the solid built up, as it were, in the child's work, as it has been previously analyzed ; for the occupations proceed synthetically from the *point*, in pricking, to the *line* in sewing and drawing ; to the surface, in paper cutting, folding, and weaving ; to the *solid* in card-board work and clay modelling.

V. It was a happy thought, indeed, as well as a truly philosophical one, which led Froebel in selecting the occupations of the kindergarten system to base them upon the simple industries of life.

By this means the child follows the leadings of the race, and becomes one with it in so doing.

For example, the occupation of weaving is a great favorite among children. It is after carefully weaving in and out the little slips of paper—one up, one down; two up, one down, etc., that the little weaver looks with an awakened and intelligent interest upon the little threads in a piece of cloth as the teacher draws them out and shows how every little child owes a debt to the weaver for his clothing.

Modelling in clay is another very ancient industry of the race which Froebel brought into the kindergarten.

The favor with which children regard it is an indication that it meets a want in them as it certainly did in the race. Unfortunately working directly in the soil is denied many children in city kindergartens, but this suggestion of the great industry of the cultivation of the soil is part of Froebel's complete system.

VI. We pass now to notice a few details of method which appeal to the feelings rather than the intellect. Pestalozzi emphasized the principle "Activity is the law of childhood; let the child do; educate the hand," but he did not point out in detail how to do this.

Froebel followed and worked out this

fundamental principle. The watchword of the kindergarten is "Do." Mothers rejoice in the kindergarten because it gives the child something definite to do. It furnishes a vent for their ceaseless activity.

What do children *do* in the kindergarten?

They build, they sew, they draw, they prick, they weave, they fold, they cut, they paste, they mould, they dig, they sing; they imitate in gesture, hopping, flying, sowing, reaping, the turning of a wheel, the falling of the rain, the snow, the winding of a river, etc.

Not only is the love of doing thus gratified, but underlying this is the appeal to the love of imitating; for in all these activities the children become imitators of the work of real life which they see about them or hear described in stories.

It is sympathy, a feeling with, that awakens this desire to imitate, and in the very act of imitating the feeling of sympathy with different workmen and even with different animals is strengthened, and thus the child is again led to the feeling of unity, to which Froebel's philosophy ever tends.

This love of unity is further strengthened by the simple detail of method in seating children in a kindergarten.

The children never sit as in ordinary schools, *in rows*, one behind the other, but *around* a table, that each may be, as it were, a part of a circle. So it is in standing in the ring during the playing of games.

The use of the ring in playing games has long been in favor with children, but it was Froebel who realized its educational force. Possibly there is no more beautiful feature in the kindergarten.

We deprecate any tendency towards following a leader blindly.

We recognize that there are those who would have a more perfect kindergarten on the beach, with only the sand and pebbles and shells with which to work out the forms of knowledge, forms of life, and forms of beauty, than others with a cabinet full of the best kindergarten material; but it is often safer to distrust ourselves than the man of such pre-eminent genius.

But there is a danger in having a system so complete in its detail, to which we will now refer.

It lies in the possibility it affords to persons of inferior education to carry out these methods by simple imitation. While this is a serious evil, it is undoubtedly the key-note

to the great success of the kindergarten thus far. Having a genuine love for children as a foundation, the mere imitator can do much for the child by following closely the prescribed work in building, weaving, sewing, cutting, etc. It is by this practical advantage, as shown in the hands of mothers and nurses and teachers of infant education that the kindergarten has won its way so rapidly.

At the same time the careful study of its philosophy is now putting it upon a surer foundation, and Froebel is being studied, not only as the "old fool" who could amuse children, but as a philosopher whose "Education of Man" deals with universal problems.

The very details of the system seem to prevent some students from seeing more than the balls, cubes, sticks, wires, and papers in use from day to day; but there are other deeper questions of study for the kindergartner. Among these is the *cultivation of language*.

The recent report in Dr. Hall's *Pedagogical Seminary* * bears testimony to the superior use of language by kindergarten children.

Out of seventy-five selected words, the

* *Pedagogical Seminary*, No. 2.

children from kindergartens, compared with children from families, showed themselves more familiar with all but *fifteen* of the *seventy-five* chosen words. This record is taken from the Berlin table. In another similar report of children in Boston the percentage of ignorance of the words used as a test was greater in thirty-eight out of fifty words among American children who had not attended kindergartens.

The following unusual words I have gathered from a boy's vocabulary (now six years old) who has attended kindergarten two years: natives, complete, frolicsome, reception, promoted, certificate, arithmetic, relapse, ideas, attracted, intelligent, tint, fearful condition, contenting fun, patiently, extreme, such an invalid, dainty pink, credit, cylinder, hexagon, triangle, rhomb, weaving, slanting, arranging, pattern, invent. These words are not all directly suggestive of kindergarten exercises, but many of them are.

The child's language is cultivated in the kindergarten because he is brought into relation with new objects and is given names for these. He handles them again and again, and is gradually led to describe them, to tell what they can do. He is also led to

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tell where one part is in relation to other parts.

Thus we find a training in the use of noun, adjective, verb, adverb, and preposition. His language is enriched, also, by means of the stories related by the kindergartner, and by the verses of song which he memorizes.

I have heard a child quote lines from these songs while at play in the home or in the fields to *express his thoughts*, and not for the sake of quoting.

For example, a little boy of four, as he ran about, the summer after he had entered a kindergarten, would suddenly exclaim,

"Buttercups and daisies,
Oh, the pretty flowers."

Or,

"Open your eyes,
My pansies sweet,"

as he passed a bed of pansies.

After saying "Twinkle, twinkle, little star," one night, he asked, "Little star, did you know I called you a diamond?"

When he wanted to call some one, he has said,

"Beckon to the chickens small,
Come, dear chickens, one and all,"
[Froebel's Mother Song]

or "Help, neighbors, help." This couplet was often quoted in the most pleasing tone, and with a most gracious manner. It was used to secure help. Another time he said, "'Give,' said the little stream—that's the same as 'Help me.'"

In speaking of a dog, he said, "He is full of glee," the last three words being taken from a song.

The kindergarten has always stood for the development of individuality in the pupil.

This is shown by the small number of pupils usually allotted to one teacher. It is shown by the free work called for in connection with every gift and occupation.

The children work in unison at times, and thus learn to attend to a leader's voice, to follow dictation; but soon is heard the word, "Children, now you may make anything you please." Then the individual bent is followed and the teacher's time has come to study her pupils, and thus learn to treat them in accordance with their individual tendencies.

The all-important subject of "Individualism in Education" has been very ably treated recently by Nathaniel A. Shaler, in the *Atlantic Monthly*.*

* *Atlantic Monthly*, May, 1891.

His suggestions in relation to the necessity of *sympathy* between pupil and teacher, in order to develop the individual tendencies of the child, are well carried out in the kindergarten.

He says, "If we compare the intellectual movements of a child when he is with those whom he regards with affection, and when he is in contact with strangers, we see the nature of this difference in action of the infantile mind."

He closes with these words, "There are doubtless many ways in which men may make a new heaven and a new earth of their dwelling-places, but the simplest of all ways is through a fond discerning and individual care of each child."

Such care is at least the aim of the true kindergartner.

THE PHILOSOPHY OF THE KINDERGARTEN.

BY ANGELINE BROOKS.

FROEBEL, the founder of the kindergarten, announced as the basis of his system an educational law which he called the law of unity. The first chapter of his *Education of Man* entitled "Groundwork of the Whole," opens with these words: "In all things there lives and reigns an eternal law. . . . This all-controlling law is necessarily based on all-pervading, energetic, living, self-conscious, and hence eternal, Unity. . . . This Unity is God. All things have come from the Divine Unity, from God, and have their origin in the Divine Unity, in God alone. God is the sole Source of all things. In all things there lives and reigns the Divine Unity, God."

Froebel declared that it was the application of this eternal law, here traced to its source, which gave him the right to call his method a system. He spoke of it under dif-

ferent terms, as the law of the connection of opposites, the law of development, the law of balance, the law of contrasts and their connections, as well as the law of unity, and declared that the whole meaning of his educational scheme rested upon this law alone. Other great minds have recognized the operation of the same law, and it is towards the consideration of the underlying unity of all things that all modern thought tends, whether in the realm of religion, of science, or of philosophy. It is seen that all things are from God, that all things have relation to man, and that therefore all must have relation to one another. Emerson gives expression to the satisfaction which the human mind experiences in the contemplation of this truth when he says, "The day of days, the great day of the feast of life, is that in which the inward eye opens to the unity of things."

An extended reference to the law of unity in its universal application is not pertinent to the purpose of this paper, but it is hoped that a correct apprehension of the idea involved in the term in its application to education may be gained by a brief consideration of the underlying principles of Froebel's philosophy.

The term education, as Froebel uses it, contains the central idea of his system; for, recognizing "the identity of the cosmic laws with the laws of our mind," and seeing that the operations of nature are always in orderly evolutions, he defines education to be a process of development. This thought is contained in the word kindergarten (child-garden), for, as the wise gardener seeks to give each plant the best conditions for unfolding the divine thought which it contains, so the kindergarten demands for each human being, created for freedom in the image of God, the opportunity to develop his in-born possibilities, spontaneously and freely, in accordance with the eternal law. The limiting, repressing, dwarfing methods of mere instruction, which prescribe for all alike, and which regard the human mind as merely a receptacle to be filled, have no place in the new education. Admitting that at present the schools are far from making vital, in actual practice, the developing method, it is encouraging and inspiring to note that the tendency of the most advanced educational thought is in this direction.

"The object of education," says Froebel, "is the realization of a faithful, pure, inviolate, and hence holy life." Enlarging upon

this idea, he says: "Education should lead and guide man to a clearness concerning himself and in himself, to peace with nature, and to unity with God; hence it should lift him to a knowledge of himself and of mankind, to a knowledge of God and of nature, and to the pure and holy life to which such knowledge leads." How far present educational methods are from attaining the results required by this standard our criminal records, our juvenile asylums, our State prisons, and the general disorders of society testify. Such results can be reached only through that unification of life, everywhere spoken of in Froebel's writings, which involve all man's relationships—to God, to nature, and to humanity—and which necessitates the education of the whole human being—his head, his heart, and his hand—in uninterrupted continuity of development from the earliest infancy.

The child is born to three relationships—to nature, to God, and to his fellow-man—each of which involves necessities, duties, and the possibilities of failure. He begins life at the bottom—at first has no possession of his bodily faculties, nor of his intellectual and spiritual powers. He needs education in each of these directions.

Froebel had in mind this comprehensive idea of the work to be done when he set himself to develop a theory of education. The kindergarten he intended to be a practical school, in which the child should get physical, moral, and spiritual culture. In the true kindergarten this threefold object is never lost sight of, for to neglect any side of it is to do less than Froebel's theory requires. He intended the kindergarten to be an epitome of life, in which the great world of grown-up people should be represented in miniature. "We learn by doing" was a favorite motto of his, and, true to his thought, he developed a system through which the fundamental principles of morality should be learned by actual experience. As a basis for this moral and spiritual culture, the physical well-being of the child is the object of constant attention.

All the discords of society arise from man's ignorance of the way to adapt himself in just relations to his fellow-man, or, if not from his ignorance, from his unwillingness to do so. To train the child to the practice of honor and justice with children of his own age is to lay the foundation of a just and honorable character. To develop in him love for others and a willingness to sacrifice

himself for them within proper limits, is the chief object of the true kindergartner.

The kindergarten takes the child from the nursery and introduces him into a community of his equals, in which the usual collisions of child life are constantly occurring, in the adjustment of which he gets experience that has much to do with the formation of character.

He learns to respect the rights of others, and to be himself self-asserting when need requires. He is treated justly and tenderly, and learns to treat in the same way those younger or weaker than himself.

That the child's relations with his fellows are important, and that there is need of guiding him in those relations, are ideas not readily received by those who have thought of the intellect alone as requiring culture, at least in the schools. The prevailing idea has been and still is that the training of the intellect is the chief work of education. This is a serious mistake, for in moral and spiritual culture the will is especially involved, and to strengthen the desire of right-willing is at least as important as to increase the capacity to know. The kindergartner believes that to lead the child *to love that which is good and true* is more important than

to fill his mind with stores of knowledge, for simply to know the right is not enough; he alone does the right who loves to do it. We are sorry if our neighbor is an ignorant man, we are still more sorry if he is an unamiable man.

At the outset the kindergartner is confronted by the necessity of studying deeply the two great forces which lie back of every act of the child's life. He who would manage a steam-engine must know what the motive power is and how to control it.

Froebel, having set for himself so comprehensive a task in education, saw that he must begin with the youngest children, with the babies, and before we can witness the fullest illustration of the value of his system, mothers and nurses must adopt its methods and be imbued with its spirit. Helpless infancy, without the power of resistance to either physical or spiritual evils, must be guarded tenderly, lest from wounds thus early received there remain life-long scars, and the seed-sowing from which shall spring the fruitage of future life must be done by judicious hands.

The first seven years of the child's life Froebel saw to be the most important for purposes of education; for, as he said, during

that time tendencies are given and the germs of character are set. No impressions stop with the body : all enter the soul. A body untenanted by a soul receives no impressions.

To direct the *tendencies* of mind and heart, to prepare the mind to love truth and goodness, to lay broad and deep the foundations on which the future educator may build in beauty and strength—this is the work of the mother and the kindergartner. The wisest parents are those who are quickest to see the tendencies of their children for good or for evil, and who are most judicious in using stimulus or preventive, as the case may require.

The kindergarten is the only institution except the family that seeks to educate children under school age ; but the necessity of such early training in loving and doing the right is plainly shown by the fact that many children enter school with evil tendencies strongly developed and evil habits firmly fixed. There is a work, both of prevention and of up-building, which may be done before school age, and the omission of which at that time can never be made up. It is unwise to overlook the earliest seed-time. In these days, when so much is to be feared

from the ignorance and unbridled passions of the lowest classes of society, the kindergarten offers itself as one most potent preventive of the dreaded evils, and this chiefly because it, as no other means does, begins with the babies.

On one occasion Froebel thus expressed himself in regard to the importance of the earliest education :

“Every age of life has its own peculiar claims and needs in respect to nurture and educational assistance, appropriate to it alone ; what is lost to the nursling cannot be made good in later childhood, and so on. The child, and afterwards the youth, have other needs and make other demands than the nursling, which must be met at their proper ages—not earlier, not later. Losses which have taken place in the first stage of life, in which the heart-leaves—the germ-leaves of the whole being—unfold, are never made up. If I pierce the young leaf of the shoot of a plant with the finest needle, the prick forms a knot which grows with the leaf, becomes harder and harder, and prevents it from obtaining its perfectly complete form. Something similar takes place after wounds which touch the tender germ of the human soul and injure the heart-
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leaves of its being." At this point, turning to his pupils who were present, he said, "Therefore, you must keep holy the being of the child; protect it from every rough and rude impression, from every touch of the vulgar. A gesture, a look, a sound, is often sufficient to inflict such wounds. The child's soul is more tender and vulnerable than the finest or tenderest plant. It would have been far different with humanity if every individual in it had been protected in that tenderest age as befitted the human soul which holds within itself the divine spark.

"The first impressions which a young child receives are stronger and more lasting than those in later life, because that power of resistance is then wanting which its later consciousness brings. As the thriving of the child's body depends in a great measure upon its breathing pure air, so the purity and morality of the soul depend partly on the impressions which the nursling and child receive. The careful nursing of the inner spiritual life must begin much earlier than the expression of it is possible, before its tender susceptibility is disturbed by outward influences. This tender susceptibility requires a tender handling, or it is in a certain sense choked, as if I should cover the grow-

ing roots of this little plant I have here with sand. No development can be forced in nature, still less in the human mind. With right care everything blossoms in its own time. If I forcibly tear open this poppy-bud, its fine folded leaves may be seen, but the flower will not unfold ; it withers within. In the same manner many a child's soul, artificially and violently broken into, will wither within, be despoiled, and at least will not bear the fruit it was destined to bring forth.

“ Now, what can we do for the unfolding of these heart-leaves of life, which contain the whole future man, with all its future tendencies ? We must launch the child from its birth into the free and all-sided use of its powers. That is just the aim of these plays and occupations which exercise the yet unseen powers of the nursling on every side. But we must not, as is often erroneously done, take care only of the bodily powers by exercising merely the senses and limbs, and then later, when the school period arrives, make the intellectual powers alone act ; but steadily, and during the whole period of childhood, body and mind should be exercised and cultivated together. The mind develops itself in and with the organs that

are inseparably connected with it in the earthly life. Child's play strengthens the powers both of the soul and of the body, provided we know how to make the first self-occupation of a child a freely active, that is, a creative or a productive one."

Froebel may be called the "discoverer of childhood," because he has had the philosophic insight to trace back to their beginnings in infancy, the germ-period of life, all the universal traits of the fully developed man. Love of home, love of country, desire for possession, all the domestic, social, and religious instincts which enter into the character of mankind have, according to him, their root in some manifestation of early childhood, and he declared that it is the duty of those who have the responsibility of the education of children to know the meaning of their first utterances, in which are seen the germs of the mature character, and to nourish and direct them *as such*.

A striking illustration of this thought of Froebel's is found in the use of figurative language. We speak of warm hearts, glowing words, dark deeds, lofty purposes, deep insight, near friends, wounded hearts, cutting sarcasms, bitter reproaches, stinging reproofs; in fact, it is impossible to express

intellectual and spiritual truth except by means of words derived from the qualities of things.

Emerson says, "What men value as substance has a greater value as symbol. The whole world is thoroughly anthropomorphized, as though it had passed through the mind of man and taken his mould and form ; the huge heavens and earth are but a web drawn around us ; the light, skies, and mountains are but the painted vicissitudes of the soul."

The thought which Froebel everywhere expresses is that things of the spiritual world are related to things of the natural world by *correspondence*, and that things of the natural world are related to one another by *analogy*. Here we find the meaning of his often repeated words, *unity of life*. To him they were words full of important truth ; indeed, they furnished the key to his whole system.

To develop a system of education which should be in accordance with nature had made a thorough study of nature necessary, and with childlike docility Froebel had set himself to the task. As a result of his studies in all departments of science he came to see an underlying unity in all the works of

the visible creation, that each of the three great kingdoms of nature is a whole, that each is related to the others, and that all find their consummation in man. In reaching this conclusion Froebel was but anticipating the work of modern scientists, for it is towards the discovery of underlying unity that their vast researches tend. An English writer speaks of the "grand consanguinity of all knowledge arising from the unity of nature," and the same writer says, "No portion of nature is truly intelligible till its analogies with the other portions are investigated and applied." In another place he says, "The beginning of philosophy is the study of differences; but we climb to that beautiful Olympus where simple and essential truths reside, the heaven of all the other spheres of knowledge, by comparing and deducing resemblances."

The three kingdoms of nature stand in close relation to one another. Broadly, it may be said that plants feed upon minerals, and animals feed upon plants. Then, again, each kingdom prefigures the one above it. The mineral kingdom in some of its beautiful crystalline forms foretells the vegetable world. Silver and copper, for instance, in crystallizing often assume shapes striking-

ly suggestive of vegetable forms, and the frost-crystals of the window-pane and of the pavement are sometimes almost perfect reproductions of certain mosses and ferns. Crystalline forms are also seen in the cell of the honey-bee and in the hexagonal facets of the eyes of insects, and in innumerable other instances the connection between the different kingdoms of nature is seen.

So close is the analogy between the vegetable and animal kingdoms that, taken together, they may be said to form a whole. The respiratory and circulatory systems and the digestive organs of the human body have their analogues in plants. The members of both kingdoms have their allotted periods of growth and of maturity, and both are subject to the law of death and decay.

The underlying unity of all plant life is now fully recognized, and all the marvellous varieties of vegetable growths are reduced to root, stem, and leaves. Indeed, the leaf itself may be taken as the plant unit, to which root and stem are but accessories. Goethe first suggested this theory, and science now fully confirms it.

The animal kingdom, like the vegetable, is a grand whole, for between the most microscopic animalcule and the largest quad-

rupted there is no essential difference as to structure and modes of life.

It is because man is thus related to nature that he can understand nature and can be educated through nature; indeed, the study of the three kingdoms of nature is the best preparation that man can make for the understanding of his own life, since in nature man sees himself reflected as in a mirror.

In developing his educational system, Froebel at every step of the way looked to nature for guidance. In speaking of directing the child in his attempts at creative activity, he says, "Where shall we take the rule, if not from nature? We mortals can only imitate what the dear God has created: therefore *we must make use of the same law according to which He creates.* With this law I give children a guide for creating, and, because it is the law according to which they, as creatures of God, have themselves been created, they can easily apply it. It is born with them, and it also guides the animal instinct in its activity."

Illustrations of the operation of *the law of unity*, obvious to the most careless observer, abound everywhere, while the searcher after nature's secrets finds the same law working in all her most hidden processes.

It is the balancing of centrifugal and centripetal forces that keeps the heavenly bodies in their unvarying paths; it is the united action of the heat and light of the sun that gives life and fertility to the earth; it is by the balancing of waste and repair through the wonder-working chemistry of nature that the ever-returning wants of the vegetable and animal world are supplied, and the face of the earth renewed continually. The disintegration of all material things would result should the action of *the law of unity* be for one moment suspended.

The law of unity underlies all formation in the works of nature and all construction in the works of man. The bird builds its nest in obedience to it, bringing together scattered sticks and straws and weaving them into a whole, and man makes a dwelling for himself by bringing together and subjecting to one unifying thought and purpose, through the skilled labor of unnumbered hands, the products of the quarry, the mine, and the forest. The arch illustrates the law we are considering. It derives its unity from the key-stone, which enters as a wedge and connects the opposite parts. The truss of architecture is another illustration of the same law, its use, like that of the key-stone, being

based upon the fact that "action and reaction in opposite directions are equal."

All the industries and arts are only applications of *the law of unity*. The farmer by his activities puts in operation the chain of causes that must intervene between the seed and the harvest. The manufacturer and the merchant bridge the gap between the producer and the consumer, and ships and railroads, telegraphs and telephones, unite places and peoples that would otherwise be separated. Terrible famines have recently devastated some parts of India because there was no available means by which food from the overflowing granaries of the Western World could be carried to the starving millions of the East. Nothing is of any value so long as it exists in isolation, and nothing is fully understood until its relations to all other things are seen.

To apply in education *the law of unity* had been Froebel's thought long before he conceived the idea of the kindergarten. In *The Education of Man*, written nearly ten years before the opening of the first kindergarten, it is constantly referred to as the one guiding law in education. In one place he says, "Nothing whatever is truly known unless it is compared with the opposite of

its kind, and the points of agreement and resemblance detected; and knowledge is complete in proportion to the thoroughness of the process of comparison and discovery." Again he says, "Never forget this: It is not by teaching and imparting a mere variety and multitude of facts that a school becomes a school (in the true sense), but only by *emphasizing the living unity that is in all things.*"

Froebel thus states his idea of what the school should be: "School is the effort to acquaint the pupil with the true nature and inner life of things, and to bring him to a consciousness of his own inner life and nature; to acquaint him with the real relation of things to each other, and also to mankind, to the pupil himself, and to the living ground and self-conscious unity of all things, *i.e., God*; so that these relations may be a living reality to his consciousness. The aim of instruction is to give the pupil an insight into the *unity of all things*, how they live, move, and have their being in God, for the purpose of applying this insight to practical life and work; the method and means to this end is instruction, the very process of teaching." He defines the school-master as "one who is in a position to demonstrate the *unity of things.*"

That the way pointed out by Froebel is the natural and, therefore, the right way of presenting subjects, is shown by the delight with which children work in accordance with it. Related opposites being given, the child will look with the greatest interest for the intervening links that connect them. He will go at once, from things that he sees and handles, to God, the Cause of all, and then will ask with eagerness to be shown by what means the Cause has produced the effect.

Froebel took a comprehensive view of this subject when he said, "What other objects of our knowledge exist but God, man, nature? What other task can our intellect have than to find the relation between these three sole-existing objects?"

God, the Self-existing, expresses Himself in unconscious nature. Man stands between God and nature. For man nature exists, and through the knowledge and use of nature man is led up to God; for, as Froebel said, "Creation is the embodied thought of God."

The Baroness Marenholz says, "By-and-by Froebel's educational law will be accepted as distinctly and independently as Newton's law of gravitation." When that time comes, things and events will be presented to the

pupil in their natural connections ; history will not be taught as a mere patchwork of battle-scenes, and scientific study will be something more than the collecting of disconnected facts.

Froebel's deep thought of education was that it should be the means of showing to each individual his own possibilities. To accomplish this there must be freedom of activity ; for by no other means can individuality be developed. No external moulding of the mind after a given pattern will do : that is the Chinese idea of education. Froebel more than any other educator has insisted upon this necessity of spontaneous activity as a means of development, and he has devised a system that has made it possible. As a first step towards securing this freedom of activity, he would rouse in the child a *desire to know* ; for as we may gauge the health of the body by the keenness of the appetite for food, so the healthy mind may be known by that "curiosity which is the appetite of the understanding." The constant effort of the kindergartner is to induce children to use their eyes and ears, and to lead them to seek for the causes that lie back of the phenomena which come within their observation. In orderly de-

velopment the next step will be the desire to give expression to the ideas that have been received. Use is the law of increase in intellectual as it is in physical strength, and Froebel's system is shown to be in accordance with nature in the fact that *giving* as well as receiving, *doing* as well as knowing, are constantly insisted upon. If spontaneous activity is not the result of the child's training, there is somewhere a fatal defect. If the child of the kindergarten, treated tenderly and lovingly, justly and with respect, does not learn to show to his fellows tenderness and love, justice and respect—if, having had an opportunity through the use of the *gifts* to gain clear ideas of external things, he never becomes inventive in the use of the occupation-materials, and his work is always only that which he is told to do—the great object of his training has not been accomplished, for “the end and aim of the kindergarten is harmonious development leading to spontaneous activity.”

The test of the true kindergarten is always the joyous spontaneity of the children in their games and their inventiveness in the use of the gifts and the occupations.

Froebel said, “Only that knowledge furthers the ripening of the mind which mounts

up through its own activity and effort from the perception and contemplation of external objects to the thoughts or the conceptions that dwell in things."

All the activity of the kindergarten is easily roused, because everything is done in accordance with the child's natural activity—that is, in the play-spirit. It is not merely in the games of the kindergarten that the children play. The games are *the plays*, but the children play in all they do. If they march, they are playing soldiers; if they build with the gifts, they are playing at building; if they work at weaving, or sewing, or paper-cutting, they are playing that they are working. There are no tasks in the kindergarten. Froebel saw in the child's play the thought of God for him as to the means of development suited to this stage of his growth.

In that chapter of *The Education of Man* in which he treats of man in the period of his earliest childhood, he says, "Play is the highest stage of a child's development, of man's development at that period; for it is the spontaneous utterance of the inner life, flowing from an inner necessity and impulse. Play is the purest and most spiritual product of man's activity at this period,

and is at once the type and image of human life in its entire range, of the secret life that flows through mankind and nature ; hence it gives birth to joy, freedom, contentment, tranquillity, and peace with the world. In it are the springs of all good ; the child that plays sturdily and with quiet energy, holding out to the point of bodily fatigue, will surely become a sturdy, quiet, and steadfast man, promoting with self-sacrifice his own and others' welfare. Is not the playing child the most beautiful sight at this period of life ?—the child fully absorbed in his play—falling asleep while thus absorbed ?

“ Play, as above indicated, is at this period no mere sport, it is deeply serious and significant. Cherish and nourish it, you who are mothers ; protect and guard it, you fathers. The penetrating eye of one thoroughly acquainted with human nature plainly discerns in the spontaneously chosen play of the child his future inner history. The plays of this period are the germs of the entire future life, for in them the whole nature of the child is expanding, and showing his finest traits, his inmost soul. In this period lie the springs of the entire course of human life, and upon the proper conduct of life now will it depend whether the future is to be

clear or clouded, gentle or boisterous, calm or agitated, industrious or idle, gloomy and morbid or bright and productive, obtuse or keenly receptive, creative or destructive; whether it is to bring concord and peace or discord and war; on that, too, depend likewise, in keeping with the peculiar natural constitution of the child, his relations to father and mother, brothers and sisters, to the community and the race, to nature and to God."

Children, whether in school or out of it, love to work if they are *playing that they are working*. The story of a man who by this means cleared a piece of ground of stones illustrates this. Wishing to remove the stones which were thickly strewn all over the ground, he told the boys of the neighborhood that on a given day he would help them build a stone fort. Delighted, as children always are, to play under the direction of an older person, they came eagerly, with little express-wagons and wheelbarrows, and carried all the stones to one corner of the field, where they were skilfully piled up to make a fort. The boys had a day of fun, and they accomplished for their friend a piece of work which it would have been cruelty to ask them to do in any other way.

The practical carrying out of Froebel's theory makes the constant use of the hands necessary. Here he has shown himself to be in harmony with nature's plan, for children always love to have something to do. In a well-conducted kindergarten the children are never listless; for their attention is always held by connecting all instruction with the use of the hands. They are not burdened by being taught dry abstractions; they "learn by doing," and the hand, man's distinguishing implement of power, is made a chief means of education. By the use of it the inner thought and purpose find outward expression, and, by being thus expressed, reveal the child's possibilities to himself. It is with feelings of self-respect and a sense of dignity and importance that he looks upon the work of his own hands. He can do something well, and he feels that he has earned his right to a place in the world. All experience shows that if special skill in the use of the hands is desired, the muscles must be trained in early childhood; and it is partly because the kindergarten gives employment to the tiny hands of the very little children that its industries are so valuable.

In all reformatory institutions the impor-

tance of the training of the hand as a means of moral culture is acknowledged. Statistics show that penal and reformatory institutions are largely filled by those who have no special aptitude for any useful work. Mr. Dugdale, in his book upon crime and pauperism, says that if the children of vice and crime, born with the lowest tendencies, could be from their earliest childhood trained in Froebel's methods, these tendencies might be to a great extent overcome. This statement is easily accepted by those who see the delight which the children of the kindergarten take in their employments, and especially by those who see how the dulllest and most refractory are made eager and docile when given work to do suited to their tastes and capacities.

The activity of play gives the freest scope to the imagination, and one very important part of the kindergartner's work is to guide and educate this "kingly faculty of the soul." One of the greatest of living preachers says, "To fill the mind with beautiful images is the best mode of culture for the very young. Make sure of the imagination, and you secure the character." The kindergartner recognizes this truth, and for this reason seeks as far as possible to surround

the children with beautiful objects, and attempts constantly in the games and songs, the talks and stories, and by every other possible means, to waken such thoughts and feelings as shall elevate and refine. It is in these opportunities for seed-sowing that the true kindergartner finds her greatest satisfaction.

No language can be too strong to express the emphasis which Froebel places upon the need of religious education. In one place he says, "All education which is not founded upon the Christian religion is one-sided, defective, and fruitless;" again, he says, "The object and end of all education is the union of the individual soul with God." This idea is pervasive of all his writings; it is the central thought of the whole.

Recognizing the interdependence of different planes of spiritual activity, Froebel sees social education to be essential to true religious culture. In fact, he traces the religious and the social instinct to the same source, and finds in the child's love of companionship—in his desire to find some being in loving response to himself—the germ of all religious feeling. A guiding thought in Froebel's philosophy is the idea of the organic relation of the individual to the race.

He says: "In the development of the individual man the history of the spiritual development of the race is repeated, and the race in its totality may be viewed as *one* human being, in whom there will be found the necessary steps in the development of individual man." That humanity is a living organism, whose members are vitally related to one another, is acknowledged in common language in such expressions as "the body of the people," "the popular voice," "common consent;" and the analogy between the development of the race and that of the individual is recognized in such terms as "the infancy of the race," "this age of the world," "the development of humanity." That the human being needs practical social education is shown by the discords which result from violations of the laws governing human society. The first social life of the child is that of the family, which Froebel would have cherished and fostered most tenderly; but at an early age there comes the necessity for a wider companionship than the home circle affords, and the kindergarten, which is pre-eminently a place of social education, offers itself to meet the needs of this important stage of development. Edward Everett Hale says, "The

great idea of the present century is the *togetherness* of the human race."

Considering man in his relation to nature, the first and most obvious thought is that of his body, which, formed of the elements of the material world, is subject to the same chemical laws, and upon whose healthy condition right living on the higher planes of thought and affection so largely depends; but a deeper thought than this underlies the expressions "a knowledge of nature," "peace with nature," which Froebel includes in his statement of the object of education, quoted above. In nature he sees the "embodied thoughts of God," and it is to nature as a book of God that he would lead the child. The interpretation of the book of nature he finds in its symbolisms of spiritual truth. His words are, "All natural phenomena are signs of spiritual truth to which they give expression; thus they may be called symbols." In this correspondence between spiritual truth and its natural symbol Froebel sees a grand illustration of the law of unity, and most earnestly he urges upon educators the obligation to apply it. He says: "It is quite a different thing whether we look upon concrete things and facts as merely material things and facts,

serving this or that outward purpose, or contemplate them as the outward forms of spiritual contents, the intermedia of higher truths and higher knowledge. In this sense the material world is a symbol of the spiritual world, and it is in this sense that education needs to use it, especially in leading the child to the ultimate cause of all things—God.” In the technical kindergarten gifts and occupations Froebel presents what may be called a primer of the book of nature. These gifts and occupations he bases upon three typical forms—the sphere, the cube, and the cylinder—in which he sees the whole material universe epitomized and symbolized. These three forms taken together embody the law of unity, and in their use in the true kindergarten that law is always observed, in sequences of thought and of work.

Hitherto school education has been one-sided, confining itself chiefly to the intellect, and making little provision for the cultivation of the heart or the training of the hand. In fact, although claiming to give attention to good morals, the schools, in their systems of marks and distinctions, have had a powerful influence in exactly the opposite direction, fostering untruthfulness, self-seeking,

jealousy, and dishonesty in its worst forms, and tending to defeat even the one end chiefly sought; for the painstaking but slow child, seeing the honors of the school bestowed upon his more gifted but possibly less faithful companion, becomes discouraged and indifferent, while the prize pupil, who has worked, not in joy and freedom, from the love of knowledge, but, as he unblushingly confesses, for marks, is thereby dwarfed and crippled intellectually as well as morally.

Against the self-seeking system of the schools the kindergarten protests in the most practical manner, for all its methods are adapted to develop feelings of kindness, of helpfulness, of sympathy with and of respect for others. No one is encouraged to do better than another, but each is stimulated to do his best. Right feeling is necessary for true thinking; it is only when the heart is joyous that the intellect does its best work. The child depressed by discouragement, burdened with fear, wounded by injustice, or hungry for love, does not thrive either intellectually or morally, and the first aim of the kindergarten is to see that he is happy.

But right feelings, without means of ex-

pression, are mere sentiments; they must take definite and tangible shape before they can be of any value, either to the subject of them or to another; and the crowning excellence of Froebel's system—that which gives it practical value—is found in its industries and activities, its manual work and representative play, through which, by actual doing, the loving thought is expressed. One application of the law of unity is seen in the fact that the industries of the kindergarten are the industries of the race in miniature—working in clay, building, weaving, sewing, etc,—all leading out into the life of the world. But it is not from consideration of their use in the activities of practical life, important as these may be, that Froebel lays such emphasis upon the industries of the child. He sees that man in his best development is necessarily a creative being, and he urges a higher application of the law of unity in the reasons which he gives for the encouragement of creative activity. He says: "The Spirit of God hovered over chaos, and moved it; and stones and plants, beasts and man, took form and separate being and life. God created man in his own image; therefore man should create and bring forth like God. His spirit,

the spirit of man, should hover over the shapeless, and move it, that it may take shape and form, a distinct being and life of its own. This is the high meaning, the deep significance, the great purpose of work and industry, of productive and creative activity."

It is only through *doing* that the human being can be developed — can realize his own possibilities—can be himself; and he must see himself objectively in some product of his own activity before he can know himself. With what feelings of satisfaction and self-respect, with what a sense of his own dignity and importance, the little child of the kindergarten exclaims, as he holds up some finished piece of work, "See what I have made! I did it all myself!"

The seed sown by Froebel more than sixty years ago is bearing fruit. Character-building the end of education, and the training of the hand an indispensable means to that end, are two thoughts now prominently before our leading educators.

In regard to the training of the hand, the question of the schools now is not "Shall we encourage it?" but "What industries can be introduced, and in what way?"

The most difficult part of the problem—

that of providing work suitable for the youngest children—was solved by Froebel himself. It is left for his followers to devise occupations adapted to the schools and suited to the needs of our times.

A recognition of the importance of infancy for educational purposes is one of the peculiar features of Froebel's system. "Life," he says, "is one continuous whole, and all the stages of development are but links in the great chain of existence; and since nothing is stronger than its weakest part, it is essential that the first link, babyhood, be made firm enough to bear the strain of future life." Practical as he always is, Froebel shows in *The Mother Play and Nursery Songs*—a book worthy of the most careful study of all mothers—how this first link in the chain of life may be strengthened. Two thoughts, each involving the idea of unity, furnish the key to this book; they are, the relation of the germ stage of life to all other stages, and the symbolism of material things.

It is through the activity of play—the only activity in which the child is free and joyous—that the ends sought in the kindergarten are attained, and the school finds work made easy when it is done in the play spirit.

In his motto, "Come, let us live with our children," Froebel urges the fostering of a sympathetic union between parent and child.

The importance and the sacredness of such relationship he expresses in these words :

"For thyself in all thy works take care
That every act the highest meaning bear;
Would'st thou unite the child for aye with thee,
Then let him with the Highest One thy union see.
Believe that by the good that's in thy mind
Thy child to good will early be inclined;
By every noble thought with which thy heart is
fired
The child's young soul will surely be inspired;
And can'st thou any better gift bestow
Than union with the Eternal One to know?"

AN EXPLANATION OF THE KINDERGARTEN, INTENDED FOR MOTHERS.

BY ALICE A. CHADWICK.*

IF to fight its way were the only proof needed of a good thing, then the kindergarten has proved itself. It seems a marvel at first sight that this system has gained ground so slowly in America. We call ourselves progressive; we feel our common people in thought-power to be more than abreast of those of other nations; we are especially proud of our educational advantages, and the foundation principle of the kindergarten—liberty under law—is the corner-stone of our civil government. How, then, shall we account for the lack of assimilation?

In the first place, the kindergarten made its entrance among us as "Hamlet, with Hamlet left out." Miss Peabody, to whose philanthropic courage and persistence we

* Written in April, 1890, in aid of a proposed kindergarten movement in Jamaica, L. I.

owe the introduction of the system into our country, during her first observation of it in Germany, caught some of the mechanism and ideas without the spirit and controlling laws. Thus presented, the scheme lacked balance; in fact, became no scheme at all, but a mere collection of rather interesting novelties among educational ideas. No one felt this with keener regret than Miss Peabody herself. She describes her first kindergarten as "a presumptuous attempt"—as "only the old primary-school ameliorated by a mixture of infant-school plays." The result, all over the country, was a wave of so-called object-teaching which produced a set of precocious little prigs, more painful to our good American common-sense than the veriest dullard ever salted and put down for use by the old system. I have often heard a child of five or six years go through a formula something like the following:

"I hold in my hand an object. It is spherical; it has a circumference or periphery and a diameter; its circumference is 3.1416 times its diameter. Its diameter is a right line passing through its centre and terminating in opposite points of its circumference." And so on through all its qualities of surface, density, opaqueness, etc., in

the largest terms furnished by a scientific nomenclature. And admiring friends have raised hands and eyes, exclaiming, "Wonderful!" And so it was—wonderful tomfoolery! as wretched as any other mere memory lesson. The kindergarten child says "Ball"—like any other child.

In the second place, probably we were so soundly set in the notion that everything American—and particularly everything educational in America—was of such superior character that to import an improvement from Germany verged, at least, upon the ridiculous. We forgot that the philosophies nested in Germany (and the secret of the kindergarten is its philosophy), the arts and sciences in France; and when the Centennial exhibits from Spain, Sweden, and other countries opened to us new revelations of methods and appliances, our admiration was tempered with indifference or incredulity.

In the third place, the mere tools of education have come to stand for its soul. Try to conquer it as we may, the old-time superstition haunts our blood—that all the world of knowledge is in a book—all the world of action in a pen; and the backbone of opposition to the kindergarten lies in the fact

that, up to the age of six or seven, the child is not taught reading and writing.

In the fourth place, it was noticed that kindergarten children, after promotion to the primary grade, did poor work. Then where was the boasted developing power of the kindergarten? The child could not safely pass out of a system in which order means rhythmical movement into a system in which order means rigidity — therefore the system which allowed movement was at fault.

All these obstacles were overcome. Miss Peabody visited Germany again, and brought back the spirit to put with her materials. America has developed modesty in connection with the knowledge that she does not possess a single university, except in name, and that most of her colleges are little more than high-schools, the national passion for unearned titles having attacked institutions as well as individuals.

As to the third objection, it has been found that the kindergarten child at seven learns in two months to read and write as well as his compeers in the old primary, has wasted no energy upon dead material, and is at home in all the world beside. And as to the fourth, educators have begun to realize that

a flower which has laughed in the sunshine and nodded its head to the wind cannot be suddenly taken up by its roots, put in a pot, and set in a row with seventy-three other little pots (I believe the average of the public school primary in Brooklyn has been *reduced* to seventy-three) without visibly drooping, and losing for a long time both leaf and blossom. So, at the present time in the best schools, the kindergarten spirit reaches up through all the primaries; and great hearts and bright minds are working that the sun may shine and the breeze blow even through the academic department.

But, when all these difficulties were put out of the way, the last enemy was worse than them all. No opposition, honest or dishonest, ever hurt the kindergarten so much as the raft of, perhaps conscientious, but certainly misguided young women who, with very superficial knowledge, set up small fancy-work establishments and called them kindergartens. These have done the system irremediable harm. These are responsible for the misconceptions in the minds of parents which, once rooted, are extremely difficult to remove. I can but believe that this obstacle, too, will finally disappear before the persistence of *intelligent mothers*.

But, while we talk of objections, to what are the objections made ? What is this kindergarten ?

I have heard many definitions. Some say it is a play-school. Well, there is nothing wrong about this definition. It is only incomplete. Others say it is a pleasant nursery arrangement, by which mothers who are tired of their children may dispose of them for three hours each day. The most conspicuous deficiency of this definition is the wholesale disposition of the mothers. What of those who dismiss the maid, and add house-work to their many cares, that they may be able to pay tuition ? or of those who undertake outside work to earn money for the same purpose ? What of those who take the children to school, stay with them, and bring them home, in cases where the school is too far from the home for the child to travel alone ? And what of those who, unable to find a kindergarten near, spend time and means to study the system that they may give their children some of its benefits at home ?

The most comprehensive definition I have ever heard is that given by an acquaintance of my own, a gentleman of some culture and very decided opinions. He calls it a hum-

bug! Considering the number of people of noble character and advanced intelligence who advocate the system, this gentleman assumes for himself a very high standard of criticism. I feel compelled to state that his opinion is of that high and abstract order which does not require local proof—he has never entered a kindergarten.

In presuming myself to offer a definition, I recall that systematized thought runs along two parallel lines — the natural and the conventional. The kindergarten, then, is that scheme of education which reduces the evolution of child-nature to conventional form, and makes it an applied science, to stand beside and co-operate with the natural expression of child-nature in the home.

But what *is* a child?

He is a living, moving being—intensely alive, and often unspeakably moving!

What *has* he?

He has *will-power*. He loves to choose his own way.

He has *thought-power*. He thinks of everything in the heaven above and in the earth beneath; and the child does not live who, if refused healthy food for thought, will not find some food somewhere.

He has *heart-power*. He loves, or is very hungry to love.

He has *body-power*. He runs and leaps and tumbles and swings and pulls and strains and shouts from morning till night.

He has *moral-power*. His instinct of right and wrong is keen, and his desire for the right is earnest and eager. No ordinarily normal child ever desires of himself to do wrong; when he does, it is because we make him.

What *does* he?

He *observes*. He watches nature from the ground to the sky; all life, animal or vegetable, is subject to his keen scrutiny; he holds the mineral kingdom in his hands; and the inner world of our thought is not hid from him, for he sees straight into the heart of the man or woman who pretends to be wise in his presence.

He *investigates*. He pokes and pries and questions and searches, and if need be to climb a tree, or slip down into a gully, or crawl under a steam-engine, nor height nor depth nor anything between shall hinder him.

And he *plays*.

He plays untiringly; and in his play two elements preponderate—the exercise of the

analytic and synthetic faculties, or games of construction, and of the dramatic faculty, or games of imitation.

Very well then, what does the kindergarten do for this child? In the first place, it keeps him *alive* and keeps him *moving*. His natural, healthy, God-given activity is not confined within the cells of an artificial educational scheme, which is a sort of progressive prison system, but every faculty of mind and body is given free play through a thousand avenues of expression. Are his dear eyes, through which the eager soul questions and will not down, pinned to a book to find out that "The—sun—has—risen?" No! He raises eyes and arms and soul, and sings:

"Good-morning, merry sunshine!"

And through the happy circle, and round the busy table, he learns his kinship with all the *life* and *motion* in the great, wide world.

It educates his *will*; gives him gradual power in choosing his own way. Here comes in that marvellous principle of Froebel's which he calls self-activity, and which I understand to mean the development of the child from within and *of his own willing*,

training him to take steps in all directions of himself, rather than in obedience to commands from without. This development of intelligent free-will is the finest foundation in boy or girl for good American citizenship.

It develops normally his *thought-power*. He is not asked to grasp anything which is unintelligible to him, and which has, therefore, no "think" in it. He stores mental food, not as a barn stores hay, but as his stomach stores nutrition, with gradual assimilation. He is allowed to look, to listen, to touch, to smell, to taste to his heart's content, and is not asked to formulate his thought until it has rounded itself out of his own perceptions. He is never asked to make bricks without straw. Thus clear conception is stimulated through exact perception; and in the continual experience of the relation of cause and effect, sure foundations are laid for that logical power which is the crown of all mentality, and for that reverence for and obedience to law which comes only from the habitual sense of its divinity and immutability.

It gives him the calmness of a satisfied heart. His emotional nature is tuned successively in all keys of home-love, affections of kinship and companionship, up to the de-

vout worship-love. The little songs range from the "Mother good and dear," along "Teachers and all dear companions," up to the Great Father—

"... whose love alone
Thy little one doth keep."

I know of nothing which embodies the soul of adoration more than the song of the lilies opening their cups to the golden sun. To see the sweet baby hands held together cup-shaped, softly uplifted and opened, while the earnest eyes look upward and the dear imperfect voices follow the melody as best they may, some with bird-like clearness, some with precious brokenness and failing—to see this is to shed tears which come from whence—who knows? perhaps "from the depth of some divine despair," for who shall not despair of seeing the eternity which lies in these simple things?

It uses his restless *body*, from the "little men" who "dance and sing" (the fingers) to the legs which imitate the spring of a frog. His fingers follow his thought and construct untiringly; and, by the continued orderly taking apart and putting together of material, destructiveness and constructiveness, analysis and synthesis, are educated.

The development of *moral power* is intended to underlie every part of kindergarten work. Not only is the atmosphere of the school-room free from any trace of suspicion or distrust—not only are pictures of love, truth, and nobility continually held before the child's mind—not only is individual independence united with mutual helpfulness—not only are effects shown to be related to causes—but every line drawn nearer straightness, every circle curved more completely, every block placed more exactly, every color defined more distinctly, every flower named from its odor, every sound heard more correctly, is an advance in physical rectitude which is considered to bear a direct relation to morality.

His *observation* is trained to keenness through the natural channels which lie close to him, and everything dear to him, from the bird which flies and the fish which swims to the insects which creep and crawl, all avenues of art and literature, and particularly the noble world of common industry—all these hold open doors to his perceptions.

It encourages him in *investigation*. Information is never put into him; but he stands towards all knowledge in the attitude of a

discoverer. So, whatever he acquires is charged with the vitality of individual effort along the line of *original investigation*.

And—he *plays*. Yes, let us say it frankly and fearlessly to those who accuse and scorn, he plays with body and heart and soul. The absorbing passion of his nature is gratified to the full; his work is happy play; his play is happy work; and this is the crown of the system—happiness in activity.

Through what means does the kindergarten accomplish these ends?

Through five agencies—Songs, Stories, Gifts, Occupations, and Games.

The songs form the basis of the natural sciences, and inspire a reverence for nature, human life, and the Author of life.

The stories develop imagination, the historic taste, and the recognition of law in the unseen.

The gifts—balls, cubes, sticks, rings, peas, etc.—form the basis of art and mathematics.

The occupations—perforating paper, mat-weaving, clay - modelling, etc. — develop an intelligent interest in and respect for the industrial arts.

The games are the basis of moral development.

While these are the main lines of thought,

it is impossible to draw sharp lines of definition since, in some senses, each includes every other.

No one can be more acutely aware than myself how, in the endeavor to bring the kindergarten within the limits of a half-hour description, I have left out much of its life and spirit, and scarcely hinted at the philosophy upon which it is founded. The mediation of opposites, or the law by which the forces of nature are kept in equilibrium, which wastes and renews, destroys and rebuilds, takes in and gives out — the persistency with which, upon a fair adjustment of body, mind, and soul, or morality, an earnest religious spirit is developed—the various adjustments of work through which independence, generosity, concentration, alertness, all qualities of character are brought out and thought-power thrown along broader lines — these and other principles might be dwelt upon.

I may call your attention to the fact that new schemes of physical development seem to grow from kindergarten seed. The Delsarte gymnastic course embodies in its movements the wave of the bird-wing, the spring of the frog, the uplifted hands to greet the sun-rising, etc. And the sounds of nature

furnish the best modern elocution practice. To get the timbre of voice which comes from throwing it forward into the nose and lips, what better or more delightful exercises than the sougning of the wind or the mooing of a cow ?

I must give another word to the unity of action which is the ideal phase of the kindergarten—that threefold development through which the house, fitly framed together, is furnished throughout, and love becomes the dweller within. We hear of this wonderful, even growth of the physical, mental, and moral faculties ; but what is it in actual practice ? Few schools seem to know. I often hear it announced as the animating principle of schools which in method might be removed to red school-houses fifty years back without serious trouble in the matter of readjusting the century. We know that formerly, in a child's education, to read was one thing considered alone, to write another, and to cipher another, and they all three referred to mental development. The physical structure largely took care of itself ; and if it did not develop satisfactorily, the student was ordered to discontinue study. The two were not considered harmonious. Morality, if not a matter of the home, was left

to the Church. There seemed to be no conception of the fact that these spheres could not be relegated to different departments—that they are indissolubly interwoven—a marvellous trinity in unity—that a strong body is indispensable to orderly mental action—that mental balance is a part of physical health—that a clean, wholesome body and a clear mind are essential elements of morality—and that the whole is a dead machine without a fine religious intensity to rule and direct it. But in the kindergarten this truth is never lost sight of. In the simplest mat, with the “one up, one down” of the blue strips through the white, while his hand acquires skill, the child sings of the bird’s-nest and the basket-weaver, and his mind is enlarged by the conception of the fine line which joins animals with man. He works to develop his own power; yet, if need be, his work is laid aside that he may help some weaker one; and so he learns to temper the aggressive “All things are my right” with the gentler “All things are not expedient,” which is the foundation of true and willing service for humanity. The little mat is to be a gift for father or mother. The more cleanly the work, the closer and straighter the weaving, the more worthy the

gift; and so, in the soil of human love, is sowed the seed of the religion which humbly refers its smallest service to divine approval.

Of special developments of the kindergarten I select two which seem to me of marked value — the education, or leading out, of the imagination, and of the love of nature.

There is nothing so essential to wholeness and completeness of existence as imagination. In most of us it is deadened by a thousand artifices. In children we are often afraid of it, lest it lead into untruth. Well, what is truth? Is it only something that can be seen or felt or heard, like a chair, for instance. A chair can lie in many ways. It can say strength in its appearance, and carry the frailty of poorest glue; it can say wealth, and embody the disharmony of a plush-furnished parlor and a shabby dining-room; it can say beauty, and defy every principle of art. Truth is not concrete nor literal nor material — but ideal; and imagination is the hand which draws aside the veil of material and shows us the shrine within. Pardon me if I illustrate by an experience of my own. One Easter Sunday I opened for the children a

moth-cocoon which had been hanging in the library all winter. As the poor brown thing lay there — a marvellous contrast to the magnificent creature with waving wings which should have been born of it—we yet noticed a certain beauty in the regular circles of the body and the branching lines of the close-laid wings. I was remarking what a pretty conventional Easter design could be made of a series of interlacing rings and folded wings, with free, waving wings coming out of and above them, when Mr. Chadwick suddenly exclaimed, “It looks like Egyptian architecture.”

Suddenly the whole dumb, dull face of Egypt passed before me — the introverted, unblooming pillars of her temples, her images with cramped limbs and moveless wings, her dead men and her dead divinities enswathed in countless wrappings, and it seemed as if a sudden revelation had come to me of one of nature’s great parallels. What if the centuries of Egypt’s history were only the chrysalis’s sleep in which lay folded the divine wings of the Christian resurrection? Which was the truth? The literal construction of the creature which lay before us — which we could see and handle, or the interpretation through im-

agination of that construction which gave us the sense of God's slow and grand footsteps through eternity?

On the first occasion of my reading this paper I was asked by a gentleman in the audience if I thought it possible to teach a child this form of truth. I have ever since regretted that my own slowness in formulating thought, and the approach of train-time prevented me from answering him. It seems to me so simple. The child of the proverbial "poor but honest" parents can easily be led to see the untruth of a plush coat. Not that it cannot be afforded; for the required price might be strained out of papa's pocket, but that it tells such horrible lies. It says, "Everything I wear and eat and live with is as costly and fine as this coat. I have a maid who cares for my elegant attire, and walks with me when I go out, to see that I do not soil it. My mamma wears tailor-made street suits and silken house gowns. My papa drives to business with a pair of handsome grays." This child can be easily made to see that a room furnished with special elegance and set apart for purely social purposes in a home of very limited social relations throws the home out of harmony. Every child has daily opportunity

to see this sort of truth, and the child accustomed to this atmosphere is lifted largely out of the sphere of temptation to mere untruth of the lips. The trend of all kindergarten work is in this direction—is towards conceiving the relation of parts to each other and to the whole. It is an education in a sense of harmony and proportion—it aims at the power to take away here and put there in order to preserve balance—the power to sacrifice non-essentials for essentials—the power to see which are non-essentials and which are essentials—the power to live towards ideals.

Again, through sight and sound, through eager hope and happy remembrance, the kindergarten brings the child closer to dear Mother Earth. And love of nature is Imagination's twin-sister, without which she is only half herself. Why are there so many who have eyes and see not? Because the great gardens of celestial beauty have been shut to them as children. We close heaven's gateway with the bolt of artifice, and when the little ones are tired waiting they wander away. But the kindergarten, knowing that there is a divine reason in a child's love of nature, draws the bolt, the children pass within and find God. And there are

deeper foundations laid for them than the mere surface sense of beauty. For it is not alone that rivers move to music, that clouds have radiance, and flowers all tenderness of color and form—it is that there is a great heart in nature which is the other half of the passionate human heart—and that “deep calleth unto deep.”

But, having once made your child an American citizen, you can never again reduce him to Oriental servitude. So no sketch of the kindergarten is complete without a hint at least of the inevitable outgrowth which, some years ago, grouped its forms around the name of the new education.

In the old system, to the well-known formula of reading, writing, and ciphering were added, at about the age of eight, the deeper abstractions of grammar and history and geography in such form that what was already narrowed into mere intellectual development was further narrowed into one department of the intellect—memory. At about twelve years of age he was asked to write a composition—on Spring, perhaps! To compose, classify, arrange, and express ideas? Where had his previous training led up to this?

In the new education, while the little one

is yet busy with his toys, he groups around the *Legend of Hiawatha* the early history of his country, its geography, knowledge of the wild forest and of the teeming life of lake and river, of hunting, of primitive agriculture, and of the customs of life among the Indians. Its wild yet simple names come more easily to him than his own tongue.

The wild heron, the Shuh-shuh-gah, the fire-fly, Wah-wah-taysee, the Big Sea-Water, Gitche-Gumee, the Laughing Water, Minne-ha-ha, are names which appeal to the instinctive poetry in a child's nature, and are rehearsed even by a three-year-old out of pure pleasure in the sound of them. Later on, the leaf-buds gathered in February, or the seeds planted in April, may be developed into a study of forms of growth in many lands; of comparative methods of cultivation; of commerce and manufactures as impelling forces of civilization; of different kinds of civilization as induced by differing natural agencies. And this habit of continuity—of gravitating towards a centre while yet moving outward along different lines of thought, has an influence insensible but inevitable. It induces calmness, balance, logic. And all this and more may

grow out of an exercise which is primarily only a language lesson, but which gives the child a grasp of the two main stays of education—power of thought and power of expression. For, let us put it as we may, let us assure ourselves (as we ought) of the value of certain branches, of the all-importance of this, of the absolute necessity of that—it yet remains indisputable that the most potent evidence of culture in any man or woman among us is the ability to think clearly and the power to express thought in the English language, and nothing is so abominably and disgracefully neglected from the primary-school straight through the university.

By the time the child is twelve years old he may never have opened an English grammar, but he has well begun "the art of speaking and writing the English language correctly;" and Longfellow, Whittier, Holmes, Irving, Shakespeare, Chaucer, Milton, are as open for his picking as a field of daisies. He may not know that "a noun is the name of any person, place, or thing." But he has a live interest in *persons*: Stanley and Kennan, Gladstone and Bismarck, Washington and Cæsar. His knowledge of *places* is not limited to a list of capes or capitals. He

knows the geography and climate (or climates) of Russia, and what is going on there, and that Brazil is a live country struggling for a live government. And his study of *things* embodies the concrete foundations of science and mathematics, so when he is set down to write a composition he has some facility in the grouping of ideas, some skill in the use of words. From the beginning, when he handled a live cat in his study of comparative physiology, and wrote in his own words what he saw and felt, he has been slowly led to enlarge his vocabulary through his own perceptions and thought, and by a study of the best words of others.

You may think my sketch of the old education unnecessary at the present time. I think I am not wrong in saying that, in many of our representative schools, grammar is the same old deadening grind; geography is yet more political than physical or structural; history is learned so many pages at a lesson by students fourteen, fifteen, and sixteen years old; three-fourths of the arithmetic taught is a mass of unnecessary rubbish which wears by its monotony while it plants no new principle, develops no faculty, and is worse than useless in the

world of business men and women.* The students stultify growth with over-study until physical tone is permanently lost, mental development hindered by the close push and jostle of tumultuous ideas, and morality stifled by the mad prostration of our children before a car of Juggernaut called one hundred per cent. Allow me to ask what we are to do with the statement made by Dr. Andrews, of Brown University, that our boys and girls are two years behind the average of the same age in Germany? If we cannot refute it, then let us clear out the dead brush which clogs their path, and wastes two beautiful years. I say, let *us*; for it is a cause which belongs to women. And particularly, let no woman who is a mother ever lose the courage of her convictions; for the saying "Many mickles make a muckle" is everlastingly true. In the hope and heart-throb of only one individual every great movement is first conceived; but out of the live and unified wills of many it is finally born into open life and action.

Concerning the practical part of your

* And art, music, science, and literature are not even dreamed of as essential and inherent elements of a balanced scheme of education.

work, let me give you a few hints out of my own experience in connection with the Froebel Academy. In the first place, I would advise you to elect a board of trustees out of your best business men and most intelligent women. There is no spur to a work equal to a good board. Second, become incorporated as soon as possible; for to be engrafted on the law gives a sense of permanence which cannot be obtained in any other way.

Third, engage no teacher, whatever her recommendations, without interviewing her personally. And, in this case, consider carefully the power of personal influence upon children as exerted by character, physical health and temperamental moods. Take at any time a good, common-sense, large-hearted teacher of the most old-fashioned type rather than a young woman who has made herself hysterical by superimposing the study of the kindergarten upon an already overtaxed brain.

Fourth, as an element of growth, establish a system of correspondence with and examination of other schools. You cannot stop with a kindergarten. You must grow with the children. So examine frankly the lines of study in the best institutions everywhere,

that you may establish yourselves for the time to come.

Fifth, I would recommend a careful study of kindergarten theory. While the material part of the system is, in a limited sense, well known, it is not generally conceived that the theory—the philosophy of child-nature—is the essential part of it. The kindergartner who is skilled only in the material part of her profession is one who plays scattered melodies, deftly and gracefully, perhaps; but she lacks the motive power which should group the rich harmonic chords of child-nature. I have said somewhere before, and I take pleasure in repeating it, that the kindergarten is not a system of materials, but a system of principles. And we mothers usually look into it at the wrong end. We enter a strange country without a guide. If we could only master a few principles, when we entered a kindergarten—whether we saw game, or story, or occupation, or gift—it would be intelligible to us as taking its place in the scheme we have in mind. Or, if it did not, we should be in a position to inquire, Why not? and perhaps add a new principle to our list, or even be bold enough to doubt if what we see represents any principle at all.

I may here, since I am talking to mothers, say a word in their private ear. In every movement in which men and women are associated, while the men give us material success added to the indispensable elements of integrity and judgment, yet the scope of the work is narrow and cramped or broad and expansive according to the impulse of the women. Money does not count for everything. The real thing which tells in any public enterprise is that intelligent and genuine sympathy which shows itself in personal co-operation with its work, and thoughtful consideration of the plans proposed. And, as a rule, the proportion in which a man shows this sympathy indicates the height at which his wife keeps the thermometer.

Again, be independent. Criticize the kindergarten. Ask if the lines of its drawing are too fine and restricted, if certain combinations of color try the eyes, if the use of the piano is good, if too large a class is irritating to children of sensitive nerves, if the family grouping of six or eight is better. Anything in the shape of a question is good for the kindergarten and good for you.

And, in the name of all patriotism, have the spirit of a champion for your city. The signal for the great race of educational re-

form has sounded clearly through all the country. These two cities, Brooklyn and New York, like lazy young athletes, seem to be almost deaf to the cries of their backers; Philadelphia is following on the heels of steady Boston; the lithe young West has outstripped us from the start. Where are the men and women who will see to it that Jamaica comes in on the home-run?

Finally, since there is but one answer to the question, Can any good thing come out of Nazareth? and that is, Come and see, let me ask you to visit your kindergarten frequently. But I beg of you to look with open and candid eyes. Do not come warped with prejudice in favor of something old, neither ready to be swept away by something new. Let us all think only and purely and clearly of the "Little Child" who leads us; and let us do humbly and reverently our part towards refulfilling that old prophecy which, like all truth, repeats itself through successive ages in new and living forms.

THE KINDERGARTEN IN THE MOTHER'S WORK.*

BY MRS. ELIZABETH POWELL BOND.

"THE Lord cannot be everywhere, so He made mothers."

This statement, attributed to a Jewish rabbi, although it be a poetic rather than a scientific statement, conveys to us the scope of the mother's calling. She stands, in very truth, the handmaid of the Lord, called to His holy of holies to work out His law of creation. Alas, that this holy office should ever be degraded! Alas, that the ignorance and thoughtlessness of the world should rob this sacred service of its sanctity, and make it to be held of less account than the harvest of grain or the return from orchard and vineyard!

A thoughtful woman once said to me: "I wonder that any woman dares to be-

* A paper read before the Kindergarten Department of the National Association of Teachers at Saratoga.

come a mother, that she dares to think that her child will thank her for the gift of life." It is a fearful responsibility, indeed, to create another being, who must *accept* life with all its limitations and possibilities, its weeping and its gladness, its failures and its successes. The woman may well pause where "angels would fear to tread!" To dwell upon the responsibility alone would preclude motherhood. But since she is appointed of the Lord to stand in His creative place, this law of her being asserts itself above the crushing sense of responsibility; and love, hope, and faith find fruition in her child.

In Longfellow's noble drama Michael Angelo says :

"In every block of marble
I see a statue—see it as distinctly
As if it stood before me shaped and perfect
In attitude and action. I have only
To hew away the stone walls that imprison
The lovely apparition, and reveal it
To other eyes as mine already see it."

Very different from the creative work of the sculptor is that of the mother. The beautiful, passive marble stands before him absolutely subject to his strokes. He may carve to-day a rude outline of the "lovely

apparition," and then may turn away for months and years, and still the unfinished statue waits patiently the return of his shaping hand, of his unerring mallet, that shall transform it from the block of stone to the almost animate image of a god. The expectant mother, having placed her own life in the balance, receives into her arms her tiny babe. More helpless it is, this miniature man or woman, than the young creatures whose bodies bound their needs and capabilities; but passive like marble it never is. The very elements of marble she could lay bare before her. But in her arms is this living, breathing statuette, whose being is all a mystery to her, and which she has yet undertaken to work upon as the sculptor works upon his clay. The fashioning hand of law has already touched it. In the silence and darkness of its pre-natal life unseen and incalculable forces have wrought upon it. The unwritten law of the mother's being and of the father's being have worked together or against each other in moulding their child. And they have brought forth a new creature whose like is not to be found "in all the wide earth's ample round." The mother knows not absolutely the law of her own being or of the father's; much less can

she foresee the product of these unknown forces acting on each other. Not less mysterious, then, than the "Man with the Iron Mask" is this helpless, silent little creature, who for a whole year has "no language but a cry" in which to plead for the righting of its wrongs, or a gracious smile betokening ease or response to looks of love.

The creative work of the mother has been accomplished, and now she must devote herself to the nurture and guidance of her child. And let me say that I shall allow myself the privilege of considering my theme from the stand-point of ideal motherhood as I conceive it; for is it not best to keep our faces turned towards the ideal? And not for one moment do I enter into judgment upon the overburdened mother whose life must be a continual struggle against poverty, or that other mother whose fate is still more sad in finding the greatest obstacle to her work in the father of her child. But let that mother give thanks morning and evening whose creative work of motherhood has been accomplished in an atmosphere of sustaining sympathy, and whose physical strength has never been taxed at the expense of her child. That mother begins her work of nurture and guidance with every human advantage.

While the law of heredity cannot be formulated, indeed seems to be past finding out, we cannot doubt that that child is best equipped for life whose inheritance is a harmonious, well-balanced nature, whose chances for physical health are good, and who takes his place in the world, not with the hesitancy and timidity of an unbidden guest, but with the happy assurance that he comes to his own place—a place that waits for him and no other.

The first years of the child's life must be given largely to his physical nurture. Good teeth, good stomach, sound flesh, stout muscles, steady nerves—these are the instruments of this present life, and it is of the utmost importance that these be secured to the child. And they do not come in a haphazard, matter-of-course way. They need the direct, personal supervision of the mother. She may have the help of paid service in doing some of the details of this work, but she must herself give her mind to it, to select the food best suited to the body's growth, and to provide it at proper and regular intervals; to make the dress suitable for the best protection of the body and the development of the muscles; to secure healthful, nerve-strengthening sleep. She

can buy for money the service of cook, parlor-maid, or seamstress; she can delegate to the childless, for the time being, her society duties, and she can intermit for a brief season her own intellectual pursuits, rather than trust to hired service her baby's physical nurture. Is it a hard thing to require of the mother that she shall devote herself so closely to her child? Let her remember that motherhood is her business now! She has had her school-life, she has had society, she has had literature, she has had wifehood—now she is a mother, pledged by the sacredness and the infinite import of this new calling to self-abnegation, to the highest good of the child to whom she stands as creator and providence! And, besides, how short is the time of this close devotion of the mother! Only a few years, and so quickly flown, and the self-dependent life of the child begins, and then the mother may go back to her queenship in society, all the more a queen; or she may take up her books, or her pen, enlarged and enriched in nature by the deep experiences of motherhood.

But it is not to the physical needs alone that the mother must so closely devote herself. The *spirit* begins to assert itself almost with the first breath, and along with the work

of nurture must be taken up the work of guidance. At this point a fatal mistake is often made. The very helplessness of the baby so appeals to the mother's tenderness and pity that she is thrown off her guard, and sometimes forgets that a most important part of her office is to train this daily unfolding human plantlet—to control this "small despot," as Emerson names the baby, and of whom he graphically says that he "asks so little that all nature and all reason are on his side. His ignorance is more charming than all knowledge, and his little sins more bewitching than any virtue. . . . The small enchanter nothing can withstand—no seniority of age, no gravity of character; uncles, aunts, grandsires, grandames—all fall an easy prey; he conforms to nobody; all caper, and make mouths, and babble, and chirrup to him. On the strongest shoulders he rides, and pulls the hair of laurelled heads." The little sins of the little baby are bewitching indeed, as Emerson declares; but the mother must protect herself against their enchantment, for they are insidious, and, growing with the growth of the baby, soon cease to be little sins, and change to fixed habits that endanger the peace of the child and all connected with him. I have

heard a mother mourn that her boy of twelve could not be depended upon. She could not trust him to do an errand that required prompt execution, and all attempts to direct his study or his play, or to engage him in regular work, were utter failures. It was plain to see that this mother had never taken up the leadership—that she had always dutifully followed the cry of the infant, the wilful outbursts of the little boy; and now she was absolutely helpless before this undisciplined, self-asserting child of twelve. If the year-old baby has acquired the leadership, alas for the mother, and alas, too, for the baby! She will never overtake him or outrank him in authority. She must begin almost with the first cry of her little one to assert herself as its guide—to decide upon the general course of its development. She need not make a procrustean programme of action, but she should work to an elastic plan that will suit itself to the hour's needs.

She must begin very early gently to practise him in self-control, in regularity of action. The superabundant egoism of this "royal guest," who feels that "all the earth is his, and all the fulness thereof," must be brought face to face with the egoism of other royal guests, and so made to know

its limitations. To do all this—and this is the far-reaching work of the mother during the infancy of her child—requires that mother-love have in it an element of heroism, of Spartan firmness, that shall carry her calmly and triumphantly through the storms of infant passion that may burst without warning upon her; that shall enable her to sacrifice the child's momentary pleasure to his future good. A bright woman, not herself a mother, however, was once heard to say: "I believe aunts are a great deal better for children than their mothers, because the mother always *wishes* to let the child have his own way, while the aunt does not consider this in the least."

This brings me to the second part of my theme—the help that the mother may find in her work from the well-conducted kindergarten. At the age of three the time of babyhood may be said to have passed and the period of childhood begun. The little one has accomplished two most difficult things: he has mastered his feeble, stumbling feet and brought them to a firm step; he has broken the silence of his first year's life and now speaks the speech of father and mother, literally reproducing the words, well or ill spoken, that he hears about him.

He is keenly alive at every point. His eyes are quick to see the wonders and the glories about him, his ears catch every new sound, his hands grasp every instrument that affords expression to his activity. It is to be hoped that good physical habits have been established, and it is also to be hoped that the devoted mother has been able so to shape the gradually unfolding mental powers that they have acquired right directions of growth. Now he is ready to begin in earnest his systematic training for life. Since he is not to live an isolated life, but must take his place with his fellows, to work as one force among many forces, his education can best go on from this point, in the society of his peers, along with other little ones who have reached the same degree of development. Now the kindergarten opens its doors to him, to co-operate with the mother, to supplement her work, to lead him gently and safely along the pathway in which mother-love and wisdom have started his footsteps. Let me quote from Mr. Hailmann, who says that "the kindergarten is not a mere ingenious contrivance, invented for the purpose of amusing little children instructively and of relieving the indolent or over-burdened mothers of troublesome em-

bryo sufferers, but a *plan of education* that has its roots far down in child-nature, and that shelters beneath its branches strong, ripe men and women. It is not a mere cunning insertion between the nursery and the school, intended to train up the raw material for the wisdom-factories, but a *full scheme of education* that is to lead the human being from birth to maturity on the road of a wise and useful activity to the goal of true happiness."

Now, for a few hours each day, the mother trusts her little one to the guidance of the kindergartner, who must be a woman of gentle and also heroic nature, profoundly tutored in the philosophy of education. She greets the child with smiling face and with that courtesy which she wishes should grace his intercourse with others. She takes him out of his isolation and leads him into a circle of little ones, his peers—a new experience to him—and she teaches him how to live with them. He finds himself with ten or twenty other children, all wishing the best place, or the sweetest flower, or to choose the morning song. She gently and patiently shows him how to give up his own wish when others should have the choice (a lesson, is it not, in citizenship in a republic?),

and not only to surrender his own wish, but to enter heartily into the joy of his fellows in choosing. She teaches him in a thousand ways that

“All are needed by each one ;
Nothing is fair or good alone.”

She makes song the medium of many lessons to him. By the happy aid of the imagination he flies with the bird as he sings, he nestles under the protecting branches of the trees, he gathers nuts with the squirrels, he grinds the flour with the miller, he mows the grass with the farmer, or he drives the nails with the carpenter. He learns the colors and odors of flowers. He grows to be hail-fellow with caterpillars and turtles. He is brought close to the heart of nature through this loving familiarity with her varied forms, and all the years of his life will thereby be enriched and gladdened. And these songs will be so many seed-grains in his soul, to mature in due season as they sing themselves over and over to him, and fructify in forms that we cannot foretell. He is trained to move with music. This not only cultivates ease and grace of bodily movement, but it directly exercises the will-power to hold the action of the muscles to the time of the music. The

hand, that wonderful instrument of human activity, is from the beginning restrained from destructiveness and trained to service. The needle, the pencil, and the modelling-knife are the tools with which the hand is directed by the mind towards definite results. The eye becomes skilled in the comparison and measurement of objects. To-day's occupations are the natural successors of yesterday's achievements, and are carefully chosen as preparatory to the work for tomorrow. It is only in thus associating with other children that the moral nature can be harmoniously developed. It is this association with others that calls out selfishness or generosity, that trains him to be just to their claims, that strengthens him in self-restraint, that stimulates his helpfulness.

In this brief outline I have indicated the threefold nature of the kindergartner's work with the child as supplemental to the mother's work. It is directed towards his healthful physical development; in accordance with the laws of mind it directs his mental growth, and his moral nature is carefully stimulated and nurtured. As illustrative of my subject, let me add a few notes that I have been privileged to select from a kindergartner's note-book, a record kept only

for her own use, but kindly placed at my service :

"This morning M—— grew quite angry over his work because he could not do it at once; almost frantic—twitched and kicked, stiffening his limbs. I told him to go into the dressing-room by himself, and to come back to us just as soon as he was over his bad feelings. He came out in about two minutes, smiling, and went to work as if nothing had happened."

"Was so pleased to-day to see what control S—— had over his eyelids under trying circumstances. He, with others, had been requested to close them on account of too much noise from that quarter. Just then, or soon after, Miss E—— came in with a turtle, which she allowed to crawl over the floor, much to the children's delight. They made demonstrations, so that S—— knew that something unusual was going on in the room, but he did not move his eyelids."

"A little boy brought his drawing-book to me to have me rub out some poor work he had done; said, as he handed it to me, in a wise and apologetic way, 'that his eyes were a little out of sight when he did that.'"

"During the morning sing to-day, when

all were assembled, two turtles, a large and a small one, were brought in for the children to look at. The turtles crawled about, going *towards* some children. Not one was frightened; but all were delighted, and laughed aloud."

"Was talking to K—— alone on Friday about telling the truth and owning when he had done wrong, instead of denying it, as he usually does. To-day he was put to the test, and conquered himself by confessing promptly when questioned."

To these notes of the kindergartner let me add, also, some of the points of the replies which I have received to my personal inquiry of mothers, "What help have you had from the kindergarten in your work with your children?"—"The love of flowers instilled into the children." "The lessons in manners, the habits of punctuality and regularity." "The happiness of the children." "The habit of working or playing to a plan, the concentration of the mind upon one thing at a time, the habits of order." "The exactness of the children in measuring lines with the eye." "Their knowledge of birds." "The ease with which the little girls use a needle." "The ability to occupy themselves

at home in kindergarten ways." "The cultivation of generosity." "The practice of appealing to the child's reason, which makes it easy to govern him." These replies are from mothers who have had one, two, or three children carried through the four years' course of kindergarten training. It seems to me they cover every point claimed for this training. No criticism has reached me directly from mothers, but I have heard in one or two instances of this complaint: "Since my child has been in the kindergarten he is a great deal more troublesome." I learned that this complaint was made of children who had been alone up to the kindergarten age, and probably their association with other children had brought out some traits which the mother had had no chance to discover before. It may be that they were only confirmations of the need of the child to be trained to live with his fellows.

But I think it probable that there are some children too delicately organized to bear the excitement of a large kindergarten, who could not endure the nervous strain of three hours in the stimulating society of a large number of children. And there is still another point that must give some solicitude to conscientious mothers. Little ones care-

fully nurtured at home are exposed to the danger of contamination when they associate with children from homes in which vulgar influences prevail. However great the care of the kindergartner to protect from this danger, the rough word will sometimes reach the unaccustomed ear, and the rude action startle the gentle child, or be reproduced by the very susceptible one. But in my opinion the risk is overbalanced by the greater danger that threatens the children who must be reared in isolation.

One word is to be said of the help which the mother may gain to herself from her relation to the wise kindergartner. If she be a thoughtless, undisciplined mother—and there are such in every stratum of society—the life of her child in the kindergarten may be the “new birth” to herself; it may be a revelation undreamed-of of the sacredness of her work as mother. If she be an ideal mother, she has now the co-operation of one whose consecration to the development of child-nature makes her second only to the mother herself in her interest in the child, and from the two standpoints of mother and kindergartner they can study the perplexing problems that are sure to arise in the course of the child’s develop-

ment. The kindergartner is likely to have this advantage over the mother, that her training has led her to look deeply into the philosophy of education, and so to look with a larger charity upon the child, and to see in what the mother grieves over as naughtiness only the crudity which time will correct. On the other hand, the kindergartner may discover really evil tendencies which had escaped the mother, and which call for their combined efforts to overcome. Thus she will find in the kindergartner consoler and counsellor; indeed, each will support the other in their united work to secure for the child a harmonious development of his nature, to direct his outlook upward and his footsteps forward towards ideal manhood or womanhood.

And the mother, as handmaid of the Lord, finds in the consecrated kindergartner a fellow-worker in the garden of the Lord.

OUTGROWTHS OF KINDERGARTEN TRAINING.*

BY MRS. A. B. LONGSTREET.

IN our discussion of the kindergarten, we have dealt with theories and methods, with principles and practice, with the actual present workings of the Froebel idea. You will pardon me, therefore, and I trust that you will not think that I go too far afield, if I devote the time you have so kindly allotted me to a consideration of the value of the Froebelian training in after years. I wish especially to speak of the economic, æsthetic, and moral uses to girls and women of hand-work.

The influence of the mind over the body has always been acknowledged; but the power of the body over the mind has until very recently been unconsidered or largely underrated. Brain power and physical force in human beings ought to balance each

* An address read before a Woman's Club in the course of an educational discussion.

other; and in properly developed men and women they do. That women are less robust than men is as easily accounted for as that one hand is usually stronger and more dexterous than the other. A child may be born with more power in one hand than in the other, but this is merely a marked proof of heredity, and not common. As a proof of the influence of training, or of mind over matter, we notice that when a person uses to a great extent the strength and skill of the right hand, the left foot is larger than the right, and can be depended upon longer as a support than its fellow. This development, which is Nature's method of preserving a balance of power and poise of person, may be called physical equilibrium, and there is a similar relation between the brain and the hands.

Superior force, skill or orderliness in handicraft is sure to be attended by a well-furnished and orderly mind. Not that the intellect always has had or even needs a regular school training; but it has had self-direction by some systematic method that may have been original with itself. That such methodical improvement is possible by means of self-teaching and self-guidance cannot be denied by any one who has had the good-

fortune to draw out and discover the thoughts, opinions, and attainments of some master-mechanic who has had practically no schooling. In such a man will be found a mine of valuable intelligence and original thought; and it is undoubtedly true that had this self-instructed man acquired his education by less difficult and devious ways, he would have reached the height of fame, or, better still, have attained the perfection of usefulness to his kind.

The value of hand-training for women has only lately come to be recognized; but the discovery is arousing a deep and broad enthusiasm that expresses itself in many ways and in all grades of life, from the child who is to become the future bread-winner up to the rich woman of society. Little girls, grown girls, and matrons are finding pleasure, health, and usefulness in hand-training. The colleges have opened a vista of the highest possibilities in the development of the brain forces of woman. They have prepared her to enter well-equipped into almost any field of intellectual and administrative work; and, to keep her physically in good condition, gymnasiums, directed by professors of health-culture, have been provided. This college training fits women for profes-

sions that require disciplined and well-stored minds, but it provides them no especial hand culture, if instrumental music and the representative and plastic arts be excepted. Among the professions for which woman's colleges are fitting her are analytical chemistry, landscape gardening, and agriculture, the practice of medicine, various branches of literary work, conveyancing, notarial work, etc., not to mention the higher grades of teaching. But this training, even with the aid of skilfully directed gymnastics, has not set her upon firm feet and given her perfect health and that robust endurance which a wise combination of handicraft with brain discipline is sure to produce.

But, not considering the uses of hand-training in strengthening the muscles and maintaining the health, we must reflect that it opens up to woman many remunerative occupations that have hitherto been closed to her, or at least deemed wholly unsuited to her strength. It is now freely admitted by the highest authorities on female education (although but lately strenuously denied by them) that the term "higher education," as applied to women, means a well-rounded development of every force that goes to make up her personality. The education of

the hands, eyes, and feet ; the pose and flexibility of the body, which includes its full perfection of form, grace, and color, and the method of breathing and of motion are now intimately associated with the ordinary processes of intellectual growth ; and mechanical skill, in one or in many crafts, is made a strong aid to the acquirement of knowledge. Indeed, while learning to do one thing with the hands, we acquire much skill in many other occupations or amusements, not to mention the fact that we gain an exact knowledge of cost, value, weight, endurance, flexibility, adaptability, and dimensions of things, and many useful and interesting facts regarding objects hitherto unconsidered or greatly neglected.

It is the far-off and mysterious that has too much engrossed the interest of clever women hitherto ; but they are now beginning to apply their imagination and their manual skill to practical matters. Handicraft trains the muscles and the perceptive faculties of women to a delicate manipulative proficiency that proves of immense value to the industries generally and to her own talents in particular. A little later, training of the hands will become an indispensable necessity to all competitive work-

ers, both in the arts and in industrial pursuits. Indeed, these two are drawing very near together, since the crafts are now being taken up by persons of the finest inherited gifts and largest intellectual acquirements. No matter what a person's natural talents may be, an intelligent training of the hands has become absolutely necessary to the performance of all skilled work, as well as to the attainment of proficiency in things only æsthetic or ornamental. Theoretic information and a dependence upon memory will no longer serve a manipulator in work of any importance. Since the immense value of habitual hand-training and the application of the hands to the development of all plans and theories has been recognized by scholars, and even by many who have hitherto led lives of luxurious ease, a wonderful amount of interest has been evinced in every industry, and many useful branches of handicraft that have heretofore been overlooked by the learned and the people of leisure are now being taken up with enthusiasm.

The good of all this practical earnestness is so extensive and wide-spread that it is difficult to name any one benefit as being more desirable than another. But one thing

is certain, and that is that the universal training of the hands to practical work, and the acquirement of education as much through the sense of touch and a master's guidance of the muscular or physical powers as through the studying of many books, increase the dignity of all mechanical labor and add to the growing respect for excellence in every constructive effort.

Many a girl graduate has hitherto preferred selling pins across a counter to performing useful mechanical labor. She has considered it beneath her to work with her hands. For her benefit let me say that a college of carpenters for University women has been established in Cambridge, England, and that its instructors are so pressed for space at the benches, wheels, and lathes that no student is allowed to spend more than half a day in each week at wood-working unless she rises early to obtain an additional hour on Saturday morning, this extra time being invariably seized with eagerness. Many women are mentally equipped to do excellent industrial work. They need only opportunity and practice, which can be had if they set themselves properly about it.

Of course, the prejudice against manual labor on the part of man or woman who has

acquired a so-called "education" will die hard and slowly in many proud and stubborn minds. But this need not dishearten us, when we reflect that it is not many centuries since the practice or even the knowledge of penmanship was deemed beneath the notice of the high-born, being considered in the light of a trade. Scribes were employed to write and to read writing, and they ranked with other craftsmen, though not so high as metal-workers, wood-carvers, and the like. Frequently the same man pursued the two vocations of barber and of writer or scribe. Comparing the estimate once placed upon a man who could write, and the pity and even contempt now felt for those who cannot pen their own names, it is easy to perceive that the time may not be far distant when a woman will be as proud of carving and mounting a dressing-table or easy chair, as she now is of having embroidered and made up a tea-cosy or a sofa-pillow.

In the first place, hand culture, besides making women better scholars, cleverer thinkers, and keener logicians, and developing their physique, evolves an additional sense—a sense that but for this training would be wholly lost to the individual and

to the world. It calls into more perfect use both the touch and the sight, the latter recognizing many hitherto unobserved qualities in objects, and the former becoming quicker and more sensitive to mechanical faults, and gaining a constructive impulse.

Girls manifest very early a tendency to construct things, but this inclination, outside the making of the doll's wardrobe, paper flowers, and similar trifles, has been discouraged hitherto. Now here comes in one of the most important economic benefits of the kindergarten training. Girls, as well as boys, weave, build, balance, mould; learn to use simple tools; to estimate form, size, height, distance, by the eye, and to acquire a beautiful dexterity and precision of the hand. But the value of even this natural method of rousing, quickening, and developing a girl's best mental and mechanical faculties, as well as her physical graces and forces, is too commonly under-estimated by unobservant or ignorant mothers. To create a taste, or encourage a talent for construction, is in the highest sense economic; for with this faculty well and practically trained, the girl graduate is prepared for self-support and ready to maintain an honorable independence, provided she has only a small

chance to acquire practical proficiency. It was a recognition of this fact in some countries which led the wealthiest and most exalted to endow their sons and daughters with trades. The old Duke Maximilian, of Bavaria, set a fine example, which, unhappily, the world has been slow to follow. He educated his five sons and daughters, not to become amateurs, but to be practically able to earn their bread should fortune fail them; and if we may judge by their portraits, their childhood, spent alternately in the work-shop and in the school-room, must have been a happy one. There was less routine in their lives than there would have been if books only had been their companions; and physiologists say that monotony is deadening to the perceptive faculties and to hope, and hurtful to the functions and growth of the body.

When a woman reflects that it is custom that makes her right-handed, and that a left-handed person is quite rare, her mind continues the reasoning and informs her that she is capable of far greater dexterity with her hands than was born with her. She is right-handed because the habit of her ancestors and the watchful care of her mother made her so; her remote forefathers held

their swords or spears in the right hand, and the habit of right-handedness has been transmitted to the present day. It is said, however, that such ailments as curvature of the spine, uneven shoulders, or unequal hips are seldom found in persons who use both hands with equal skill. This is explained by the fact that when we use the right hand while standing, the body is poised naturally upon the left foot, and if this hand is exceptionally skilled, the other is proportionately incapable; hence, in such cases the body seldom rests evenly upon both feet, and the bones adjust themselves to an habitual one-sided, out-of-plumb attitude. Considering that the body is thus easily perverted and misshapen, those who have the care of children cannot lay too much stress upon handicraft as a means of health and fine development, even though they may not perceive the effect such training has upon the mind.

In Sweden the training of the hands has been so successful that educators of other lands have gone thither to learn the methods practised. In the language of this sturdy Swedish race, handicraft is called "sloyd," which means clever, cunning, handy. In England, and in eastern American cities, the

introduction of manual culture into the family school-rooms of the rich has already proved of especial advantage to girls, who are taught to use one hand as skilfully as the other. The women of the family receive instruction with the children, and among the good things the system produces are accuracy, industry, forethought, perseverance (it being a fixed principle that whatever is begun shall be completed), orderliness, sympathy with workers in all crafts, a marked development of mental aptitudes and physical powers, and a noticeable lessening of recurring ailments. Morally, the system creates a fondness for work in general—honest, good work—and a feeling of comradeship with others who strive to create anything in art or industry. Far more potent than words is work done along kindred lines to efface the suspicion, hatred, and envy subsisting between employer and employed, the rich and the poor.

Outside the moral uses of a physical education tending to definite results, the learner takes keen delight in noting the growth of the dexterity of her own hands; and this satisfaction is felt, whether the purpose of training is the learning of a useful trade or merely the satisfaction of creating something.

Adepts in any line of hand-work are always ready to become instructors, and theirs is the way to fortune. It is the untrained, unskilled woman who falls in competitive struggles, as it is "the woman without faculty" who is, to quote another apt New-England phrase, "the shiftless house-keeper" and the domestic sloven.

The wood-worker designs and draws a pattern of the object she intends to make, and the effect of this process upon her mind is to enlarge her grasp of a fact that is yet to be, and to establish a correct relation of things. It is an expression of her thoughts and an interpreter of her purposes, for the drawing takes the place of descriptive language, and is far clearer and more emphatic. Since statesmen declare that upon woman must we depend to reconstruct from the present chaotic social conditions something worthy of our age, woman herself cannot too early ponder how she may so train the taste, the impulses and the scientific forces of which she is possessed as to make herself capable of worthy work. By occupying herself with broad actualities she escapes the influence of that impractical sentimentalism which in the past has destroyed her highest possibilities. Sentimentality is to every-

day life what superstition and ignorant prejudice are to character, while sentiment is like truth, and may be preserved through every phase of honorable endeavor.

It is the nobly developed woman who applies the beautiful to the useful and makes of duty a grace. She is capable of making industry a pleasure, even though it be of necessity remunerative industry. And when skilful and conscientious industries come to be recognized as a part of woman's higher education, her symmetrical and thorough training will become a powerful agent to advance the interests of the civilized races.

In the past the different classes of the people have voiced their demands for advance or change in varying tone and speech, now reasonable and just, now unreasonable and intolerant; and the popular cry may soon become, "Down with idle men and women!" Even admitting that the material interests of the race do not demand industry, the interests of morality and physical well-being do, for the person of elegant leisure is no longer happy when unoccupied. A certain well-known woman, born to a life of great luxury, who has never, perhaps, made her own toilet unaided, recently conceived the idea of providing more comfortable and

more healthy homes for the mechanics in her father's employ; and she drew the plans for the new buildings and personally superintended their erection. She was herself a skilled mechanic, using a spokeshave at the bench in preference to swinging dumb-bells in a gymnasium, and explaining this preference by saying that in wielding tools in the work-shop she was doing something for others as well as benefiting her own health and strength. She is personally attended, from habit, and because service to her affords an occupation for a human being for whom it is now too late to provide another mode of gaining a livelihood.

The usefulness of linear drawing as a part of handicraft is beyond computation. The masters of this branch of the delineating art prove that a pencil brings the mind and the eyes into the closest intimacy, and compels the hand to become an intelligent agent of both. Bacon said, "Education is the cultivation of a just and legitimate familiarity betwixt thought and things." This acquaintance is first established by creating a picture of an object in the mind, then representing it by a drawing, and lastly producing it as a substantial fact. A German writer avers that the first and strongest

reason why woman is not logical is because she does not create solid objects, while an American author denies her a talent for business on the ground, as he epigrammatically expresses it, that she is incapable of seeing all around a thing at once. When her hands are trained to produce objects of perfect and symmetrical shape, she will have been made capable of seeing every side of a thing from the beginning, and in consequence the principal one of her alleged and doubtless real disabilities will have been effaced.

These are two of many reasons why the hands of woman should be trained to the use of tools, and to manufacture solid articles of utility and beauty. She has been too long restrained by silly prejudice from employing the chisel, saw, and hammer, and now that these implements have lately been placed in her hands by University authorities, she has at once seized upon them as liberators from an enforced inactivity, and from that womanish helplessness which, for centuries, has received from men both sneers of contempt and smiles of approval. She has had the reputation of being unable even to sharpen a pencil properly, and many a woman has had her temper tried and her patience exhausted by waiting for days for a man to

drive a few much-needed nails. Certainly only boy or man was once entitled to wield that distinguishing instrument, the hammer; and yet, curiously enough, the flimsy excuses for postponing its use, even when the occasion was most urgent, hinted at the concealed willingness of men to divide the honor of handling tools with womankind so soon as popular sentiment should justify such a departure. Such is the tyranny of prejudice.

It is but a brief time since three young Swiss women came by special arrangement to this country to make the most delicate and expensive grade of files, their accuracy and dexterity, it is said, being far superior to that of any male file-makers known in the craft. It is likely, of course, that work demanding endurance and excess of strength in bone and sinew will always be performed by men, though we cannot tell what vigor may in time come to women, since statistics have proved that the frames of women who are well placed in life are increasing in size, especially in height, quite beyond those of men. In families where all circumstances both of inheritance and surroundings are equal, nature does not account for this steadily increasing disproportion. In plants an

excess of nurture and exceptional opportunities for growth produce beautiful but frail leafage and blossom, and so impair the reproductive force as to leave the cultivator with uncertain chances of succession; and this same condition is to be observed in the growth of the human species, for it is by no means the overgrown person who is the most vigorous and best fitted to endure continued strains with impunity. In explanation of the increasing difference of size between men and women, the scientist states that boys are set to work while there is still time for a wholesome use of their expanding energies, while the Hebes and Junos of the family are like the over-nurtured hot-house plant that grows to abnormal heights.

Fitting and systematic exercise provided by active industrial work is expected to remedy this unpleasant disproportion of size between the sexes. It will not only lighten the burdens hitherto borne by men, but it will beautify women and make them happier, more companionable, and more enduring. Hand training has, and will doubtless long continue to have, many opponents among women by whom inherited prejudices and weaknesses are cherished along with their follies of sentimentality. They con-

sider themselves beings whom men are only to happy to support in idleness, and they reject all hand-craft, outside of sewing and culinary work, as unfeminine and, indeed, offensive to their delicate sensibilities. Women who have never experienced the pleasure to be derived from the use of tools can have no conception of the fascination it affords, to say nothing of its practical value. When they have once laid aside their narrow and even sinful ideas regarding the delicacy and refinement of idleness, they will not willingly continue in a state of helpless inactivity.

While it is chivalric in man to permit woman to believe that to support her in uselessness is the happiness of his life, still, when he makes the acquaintance of an active, healthy, wholesome-minded, intellectual, and practical woman, he seeks and enjoys her society on every occasion. He thinks and speaks of an evenly-educated woman—that is, she whose hands obey a sensible head—as “a comrade,” “a sensible woman;” and there is no likelihood of other than a worthy friendship and a noble companionship subsisting between good men and such women. It is the idle and imperfectly educated woman who most frequently has to regret the trickery of unscrupulous and selfish persons,

and not she who has been made self-supporting, and who is perfectly aware that she holds the power of self-sustainment in her finely furnished brain, and her hands, trained to skilled and definite work. Ordinarily manual education among the daughters of prosperous parents does not look to establishing them in a trade, although the consciousness that they have been fitted for one affords them a permanent feeling of security against dependence, should poverty overtake them.

Let us keep in mind that the education of the hands, begun in the kindergarten, and continued in practical ways, enlarges and quickens the mind, and is the most satisfactory of mental and physical gymnastics. It is more highly beneficial to the bones and muscles, by restraining any tendency to overgrowth, by producing stability of structure and by developing steadiness of nerve, than is fencing, riding, or swimming, excellent as these exercises are. Of course, these exercises and accomplishments are to be desired; but they are beyond many a girl's reach, while manual training is not, and the dexterity she is able to acquire in hand-work will be found of service to her entire person if she chooses to make it so.

If a girl sits awkwardly, stands ungracefully, or is badly poised (which is always productive of ungainly attitudes), it is her own fault, and within herself lies the remedy.

The lack of manual dexterity, in a general sense, is the special characteristic of savages, and the absence of this skill in woman will continue to rank her as the inferior of man when she should be his companion and friend, and his equal in practical usefulness. Is not he who lays the cornerstone equal to the person who completes the pinnacle? Though differing in the variety of their skill, the two are equal in the power and value of their dexterity, judgment, and that clear vision that has been trained to see the end from the beginning.

Through the teachings of Tolstoi and others we are led to consider that the brains in the hands should co-operate with those in the head, and we are also brought to recognize the fact that the products of both are alike good and honorable. There is a fine, strong, and ever growing sentiment of regard for labor, and a proportionate recognition of its real and not its speculative dignity; and large-minded men and women have concluded that nothing that is worth doing can justly be considered beneath ac-

complishment by any grade of persons; expediency and fitness—not birth or fortune—determining the choice of pursuits. To be sure, this idea may be carried so far as to become Utopian, as in some of the practical examples furnished by Tolstoi, and even by Morris, and their followers. However, it is by the light of glaring excesses that judicious persons see how to choose a safe middle way to worthy and valuable results.

Since Lawrence Oliphant has proven to the satisfaction of many conservative minds that there is spirit in matter, and scientists inform us that there is mind and definite intention in vegetation, there can be less to justify the drawing of a line of distinction between hands that ought and hands that ought not to perform manual work. This expressed belief by respected authorities in united mind and matter, will go far towards smoothing the way for women to serve themselves and others, in a wider range of usefulness in family life. Manual labor finely or even acceptably executed—"art in craft," as it is now called when work is thoroughly well done—removes from women the formerly prevalent objection to her doing what was once called menial work.

As you know, it was Froebel, the master-mind in kindergarten work for children, who perceived in manual work—first, a protection for children from the evil, and sometimes fatal, effects of idleness; and second, an aid to brain work in the training of the eyes to see more clearly, the ears to hear more acutely, and the hands to do accurate work. The observing faculties and their practical uses to the scholar, whether classical or scientific, were then tested, and the result both astonished and delighted him. He saw, though his countrymen perceived it not, that his discovery was the much needed element in human development, both mental and physical. He insisted that hand-training was boundless in its practical usefulness, establishing in the student the power to calculate results. He saw that the habit of patient industry, and of conscientiously completing every task begun, and an enlarged capacity for self-helpfulness and for helping others must remove from youth many of its strongest temptations.

Most children are happy in creating or repairing domestic implements, and in adding to the general convenience of the family. Here the results of their manual skill are apparent from the very beginning, whether

the implement used be a needle or a saw. With scissors and paper, guided by a purpose definitely pictured in the brain, and perhaps transferred to paper by a pencil, garment drafting and cutting is practised, and it has grown to be one of the accomplishments of the domestic woman. The most valuable of family service has been the result of elementary work done during kindergarten hand-training, not to mention as an additional consequence a higher moral development and a firmer and larger self-respect in households that once had few anticipations of anything better for themselves than bread—just bread for to-day. They had no to-morrow, and most of their yesterdays they were glad to forget, and did, whenever the wretchedness of those yesterdays would let them. Even now, many a mother fancies that her child in the kindergarten is only being diverted and safely cared for, and she is duly thankful for this. But because the little one is given no books to study, and is required to commit nothing to memory, as a lesson to be recited, she cannot understand that its mind is being unfolded, enriched, and inspired with an impulse of perpetual inquiry, that, like the pick in the hands of the miner, shall lay

bare many a treasure of knowledge, and bring wisdom and fortune in the days to come.

This permanent effect of kindergarten training is but one of several results of an apparently insignificant beginning that, with other inspirations, has made the minds of earnest women alert and eager to do practical work with their own hands. They already feel the influence of manual training upon their sympathies. They understand more and more clearly the hardships and difficulties of those whom they employ; for they are learning, through a practical system of doing what others do, to realize the disabilities, as well as to experience the pleasures there are in the differing conditions of the human family, the result being that they are more willing to aid than to blame, more ready to appreciate an endeavor than to condemn a failure.

Hand-training, as taught at Nääs, Sweden, includes only instruction in the use of the knife, which is held in either hand, according to convenience and the requirements of the article made. It is amazing to learn the wondrous possibilities of this simple implement, for its use not only gives the worker great manual dexterity, but also dis-

ciplines her muscles and enlarges her understanding.

At this school more than a thousand persons, representing many different social grades and many nationalities, have been instructed, that they might become teachers, either as benefactors of their fellows or to gain a livelihood. Instruction and lodging are free, each learner being obliged to pay only one *kroner* (about twenty-five cents) per day for her meals. The meals, of course, are never sumptuous, but they are abundant, wholesome, and cleanly. One hundred wood models are provided for the students, all representing articles of utility in the home or upon the farm.

The basis of the industrial and creative principle acquired by wielding the knife, as well as its artistic practical results, are in reality an application of the laws of geometry. It goes without saying that this branch of instruction is one that women, as a sex, have always disliked. It has generally been urged that a practical use of this department of mathematics would always remain quite outside the demands of an ordinary woman's life ; but this has proved a mistake. What girls have heretofore learned of geometry at school was more or less compulsory,

and studied with mental reservations, if not with outspoken protests. Manual work, however, with its foundation of geometry, has proved an agreeable revelation to this class of women, who perceive the meaning of the science now that it is unveiled to them. I remember, when a child, once inquiring of a master in mathematics why, when adding figures, one should carry all the tens to the next column, and the laconic reply was, "Because it is the rule." In this way girls have been instructed in geometry *by rule*, and the ordinary feminine mind took no interest in the study and could perceive no reason for its being.

From Moscow we obtain a second and more advanced practical system of manual training, this system being now used by technical and scientific teachers in the best schools in America. This fact should be a little humiliating to a people who, more than any other, lay claim to a national habit of whittling. For notwithstanding the good-natured ridicule that has been heaped upon this American habit, the fact remains that many of our most important inventions date from an expression in wood of a man's thought. But although an endless variety of conveniences and labor-saving imple-

ments, not to mention contrivances that have enriched the world, have owed their origin to practical skill with the jack-knife, this useful tool has only lately been placed in the hands of women. Indeed, it was considered as inappropriate as a thimble and needle would be in the grasp of a boy. It was to this sharp division of implements between the sexes that the tailor owed an undeserved but universal contempt. Only lately a respected New England governor announced, in protesting against a narrowing under-estimate of certain kinds of usefulness, that he highly prized the practical knowledge of the needle which he had acquired when a child. He said that on many occasions his sewing had been of the greatest use to him, and hundreds of travellers could tell a similar tale had they been so fortunate as to have had a wise mother. Ruskin calls attention to the fact that every one of the great Italian painters and sculptors was apprenticed to workers in fine metals, and that it was while making symmetrical objects that their fingers were disciplined and their hands made trustworthy aids to their brains, in the production of those beautiful masterpieces which have won immortal fame.

According to the Swedish system of hand

culture at home, there are eight steps or class grades, and each of them involves the making of two articles, which must be perfected before others are attempted. In this way much moral training is gained; for the worker, be she woman or child, is sure to lose a part of her force of character whenever she permits herself to leave one task uncompleted for the sake of attempting some more attractive work. Not only are the material and time lost that she has devoted to the unfinished article, but her habit of persistency is weakened and her power to compel herself diminished. Perseverance is claimed to be a masculine rather than a feminine trait, although the assertion has not been satisfactorily proven. If it be true in isolated cases, there is an excuse for the woman, and perhaps a justification; for has she not a hundred details in her every-day duties to others that demand the use of her hands and her sympathies? She has also many minor but essential industries that consume her time, as well as cares that exhaust her strength to such a degree that she is unable to systematize her work or choose her own hours for those useful and beautiful arts which, by-the-bye, if added to the crafts, bear profit as well as culture in their train.

The tools ordinarily used by cabinet-makers are ignored by most persons who are seeking merely to acquire manual dexterity and have no intention of using their skill as a means of livelihood; but it has been proved that hands which are capable of turning out well-finished work with a knife will find all the less difficulty in mastering the use of every sort of carpenter's tools. As a rule, a teacher must have made every model that is offered the pupils to copy, and this instructor is usually a woman. This plan at once establishes confidence in the mind of the feminine beginner, for she immediately quotes, for her own encouragement, "What woman has done, woman may do." The woods in general use are chiefly red and white pine, though for children's hands basswood and cedar are preferred, because they are softer and do not require as much strength to work them properly.

It is an interesting fact that in classes of students in hand-training the more thoroughly disciplined minds have an advantage over less cultured ones, and in the same proportion persons with trained hands acquire book-learning more easily and remember more clearly than those whose hands are untrained in mechanical ways. This has

been said before, but it cannot be too strongly emphasized while there remains an inequality or disproportion between brain and manual culture. But the learner must not mistake information upon all sorts of subjects for cultivation or mental discipline. A knowledge that is confined to unapplied rules and abstract ideas and theories is not education in its best sense. The task may appear too easy to the inexperienced, but the thoroughly trained declare that there is true wisdom in making the first formal lesson in handicraft, the shaping of a pointer or flower-stick, or perhaps a pen-holder, or some similar article of simple outline. The average person believes herself instinctively capable of so much industrial art, but let her try to make a perfect specimen of one of these articles, and she will then understand why the simplest object is selected for the rudimentary student. Whatever model is chosen must be followed with exactness, this rule being arbitrary after selection. One or a score of the same article may be made, but perfection must be attained before a second model is allowed the carver.

The next object presented to the learner is a letter-opener, or leaf-cutter, or a netting-needle. The third selection is a rolling-pin,

a towel-roller, or perhaps a round ruler, and a hoop-stick or clothes-peg. After these are completed, handles for bread-knives are carved and their ornamentation reproduced from drawings that are either original or copied. Then come picture-frames, more or less elaborate, bread-boards for the table, with an ornamental edge that matches the knife, also salad forks and spoons, and boxes with dovetailed corners. The picture-frames and boxes are the first objects that require the use of the cabinet-maker's square and rule. These implements are used as a test, however, and lessen in no degree the discipline which the eyes are receiving, the rule being introduced to verify rather than guide the vision, which has become almost accurate. As there must be no uncertainty or inaccuracy in work of this kind, the measure is carefully applied. The process of producing perfect proportions trains the mental faculties as well as the hands and muscles, and, indeed, the entire body. We may be sure that the woman who can make a box, dovetail its corners, add its hinges, fit its back, and perhaps cover and line it with silk, will be able thereafter, with more dexterity and speed, to cut out a gown, adjust it perfectly, hang it gracefully, and complete

it neatly—yes, and wear it with greater dignity and elegance.

Of course, women as well as children stand at a table or bench while they are working at home with a knife. The boards for boxes are procured somewhat smoothed, and sawed into proper but not exact sizes. In the college of carpentry for University women at Oxford, the beginning of wood-working is also done with a knife, and the same simple articles as in Sweden are perfectly completed before an advance step is made. After that, the bench, with the hammer, saw, plane, lathe, spokeshave, brace and bit, screw-driver, nails, gimlet, chisel, etc., etc., becomes the scene of the student's labors, but the strictest discipline as to progress and perception in regard to every object undertaken is carefully maintained. All imperfect work is remade or destroyed, since it would be an offence to keep it, and a greater one to give it away. Women who last year made carved frames for Christmas gifts will this year give carved chairs, brackets, sideboard tops, mantels, consoles, picture mouldings for a parlor, panels, to take the place of hangings, the backs of upright pianos, to be turned towards the middle of the room.

The principles of the hand-work, as taught in Sweden, maintain that all articles made must be useful. But when one's eyes have become accustomed to beautiful objects, the beautiful has become useful, in that it ministers to our higher senses, and stands in relation to our perceptions somewhat as perfectly prepared food does to a refined appetite. It is not gluttony to require well-cooked viands, nor is it worldliness to be discontented with ugliness of outline, or bad proportions, in one's furnishings. When the defects are unavoidable, the philosophic mind accepts them, but it should never be satisfied with them. To the many reasons — mental, moral, physical, and material — adduced in favor of hand-training and manual dexterity, may be added the homely fact that the wear and tear on feminine temper and patience involved in the waiting for work to be done will be spared to women, and they will, by virtue of their self-reliance and all-accomplishing energy, bring good cheer into the household for husband and children. It may certainly be taken for granted that the physical gain resulting from active mechanical work will diminish invalidism, and abrogate laziness.

An eminent authority on such subjects, a

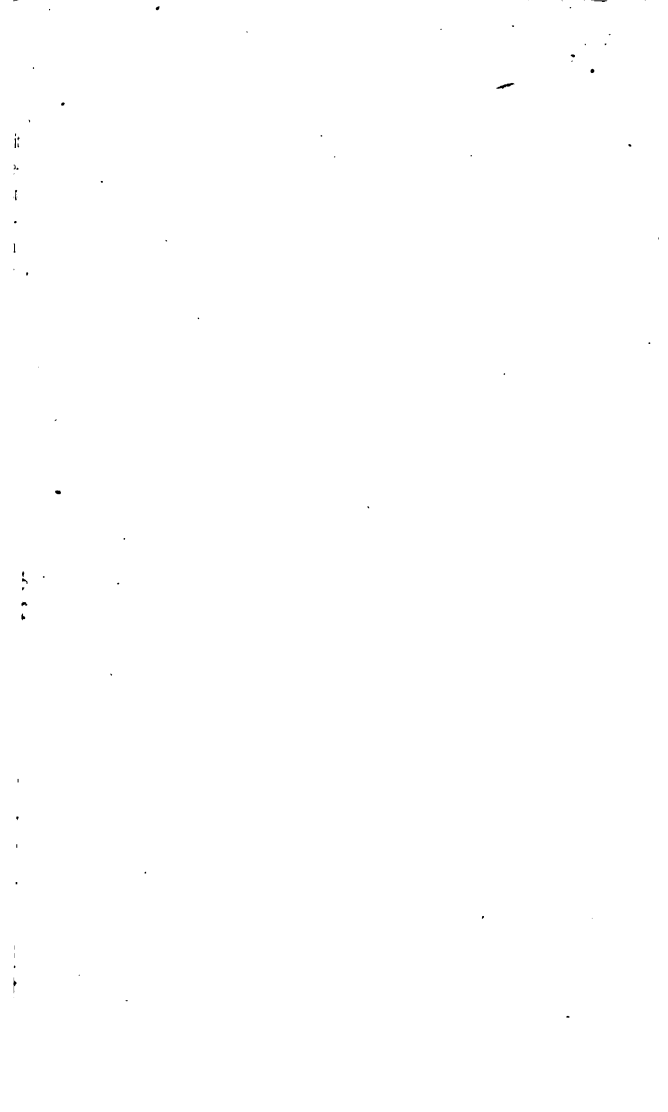
man of wide experience, close observation, and generous conclusions, declares that women, as a rule, waste more nerve force and vitality in struggles with their lot and in passionate despair over really surmountable difficulties than they would expend in an ordinary life of actual labor in such mechanical work as comes within the range of their strength and tastes. He adds that a higher education, wholly acquired by study, if it does not entirely destroy a woman's potential motherhood, at least diminishes her chances of safety and of a healthy posterity. He insists, also, that the woman with dexterous hands, besides having a more enduring body and a better equipped intellect, is not troubled before marriage with anxieties regarding her future, since she knows that she is able to support herself.

The present method (beginning in the kindergarten, and doubtless the fruit of the Froebelian idea) of educating hands and brains, by, through, and for each other, is a happy change for girls; and those women who desire a college education need no longer be deterred by fears of a broken constitution, and a morbid future. Whether trades should be taught in schools may be

a question, but that the use of the body is an important element in education cannot be doubted. Already it is proved that the general dexterity which the kindergarten methods develop in children opens their understanding to the arts, sciences, and various branches of philosophy, and gives them an interest in practical things and a *camaraderie* with all craftsmen. By this kindergarten impulse, also, they are provided with occupation at home, a lack of which has distracted many a mother, and ruined many a child. From the small maker of doll's clothes to the artistic costumer, or the accomplished needle-woman, there is an inevitable evolution, provided—and this is of vital importance—that the mother insists upon care and skill in the shaping, and perseverance in the completion of every garment her little daughter undertakes to make. The girl should never be rewarded for good work, for the ability to bring her undertaking to a satisfactory conclusion will be quite reward enough. A reward is really a bribe under another name, and a child should be taught to scorn a reward for well-doing, as a dishonorable gain. The kindergarten teaches, both by precept and example, that neither a girl nor a boy should be paid for

doing anything *well*. By implication, it suggests and maintains the difference between wages and rewards—one being a just recompense, while the other is an offered indignity. The sound basis of morals which the kindergarten constantly and silently builds on grows broader and firmer as the child develops through youth to maturity. That self-respect which a woman feels when she knows herself capable of meeting all the emergencies of her station, has been, in a proportionate degree, experienced by the girl of tender years, as, little by little, her brain was stored with useful knowledge in orderly arrangement, and her hands made skilful in arts and crafts as interesting as play, and yet as dignified as are the pursuits of the full-grown man.





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